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CHRISTIAN COURIER

A Reformed Weekly

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July 18, 1997

No. 2538

Praying churches battle preying casinos

James Kwantes

ABBOTSFORD, B.C. — One British Columbia city has bucked the national trend towards casinos and turned the idea down in a recent referendum. In a June 21 city-wide referendum, two-thirds of Abbotsford residents who cast a ballot voted "No" to the question: "Should charitable casinos be allowed in the city of Abbotsford?"

The Fraser Valley city will now send notification of the referendum result to the provincial government and request that a casino license be denied to Paul Esposito, a local businessman who is the only casino applicant in the city. Esposito had grand plans to open a casino, ice rink and entertainment centre beside his existing pub and hotel. He owns the only parcel of land in Abbotsford zoned for charity casino use.

Churches and other Christian groups in Abbotsford played a large role in the referendum result — and breathed a collective sigh of relief when the result was announced.

Thin edge of wedge

Pastor Henry Born, president of the Abbotsford Ministerial Association, said he was "thankful" Abbotsford voted the proposal down.

"Casinos exploit because they prey on people who are economically on a lower level," said Born, who ministers at a Mennonite Brethren church. "It's their chance to get something for nothing."

Born said the ministerial association — which represents 60 churches and about 31,000

people — alerted ministers and urged them to tell congregation members to get out and vote.

Pastors were fearful that the establishment of a charity casino would have been the "thin edge of the wedge," said Born. "If one is allowed, they can argue, 'Why have this one and not that one?'"

Caesar's share

New gaming guidelines proposed by the B.C. government will vastly increase the



Summer turns thoughts to the sea... A Massachusetts-based replica of the British ship *Bounty* lies docked at Lewiston, N.Y., shortly to leave for Toronto, sans sails — the trip, 1 1/2 hours by car, would take almost six hours, while furling and unfurling full sails takes five hours. So, unromantically, *Bounty* would chug to Toronto powered by diesel engines and a few small sails.

Bounty, her captain Bligh and first-mate Fletcher Christian were made famous by the Nordhoff-Hall novel *Mutiny on the Bounty* (and later, three films), inspired by true 18th century events.

Ontario welfare wants 'participants,' not recipients

Alan Doerksen

HAMILTON/ELMIRA, Ont. — The Ontario government has introduced legislation that would make major changes to the province's welfare system by forcing single parents on welfare with school-aged children to go to work, and allowing the government to make direct payments to landlords and utilities — bypassing welfare recipients. The government also plans to move people with disabilities off welfare and into a separate system, and would change the definition of disability.

In mid-June, Community and Social Services Minister Janet Ecker introduced the Social Assistance Reform Act, explaining that it "fulfils two key commitments made in the 'Common Sense Revolution' — to reform

Ontario's welfare system and to create an income support program to meet the unique needs of people with disabilities." The new legislation will divide the welfare system into two parts, regulated by the Ontario Works Act and the Ontario Disability Support Program Act.

According to Ecker, the Ontario Works Act restores the welfare system to its original purpose: a transitional program of last resort that provides people on welfare with a stepping stone back into the workforce. "As a government, we owe it to people on social assistance to provide them with opportunities to help them become self-sufficient," says Ecker. "Equally, we owe it to taxpayers to ensure that their dollars are going to help people

truly in need."

Against passive recipients

If approved, the Ontario Works Act would bring in these rules:

- Single parents whose children are in school would be required to work. They would be provided with assistance for child care expenses.
- Municipalities would be given the responsibility to carry out workfare programs. They would be allowed to use technologies like finger-printing to collect information on welfare recipients and avoid fraud.
- The government could pay landlords and utility companies directly, when necessary, to ensure that recipients "are not at

See **WELFARE** p. 2...



Martha te Hennepe

government's percentage share of gaming revenue. Under the old system for charity casinos, the operator's share of post-prize revenue was 40 per cent.

See **GAMBLING** p. 2...

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News

Gambling vote may not hold up

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the charities' share was 50 per cent, and the B.C. government's share was 10 per cent.

Under the new guidelines, the charity share of post-prize revenue would be only 20 per cent. The operator's share would remain at 40 per cent, while the government's share would increase to a whopping 40 per cent.

Las Vegas style coming

There are indications the B.C. government is also going to move to allow destination-style casinos in the province. A proposed destination, Las Vegas-style casino for Vancouver was turned down last year after an aggressive lobbying effort by Christians and community and neighborhood groups.

Born said it's "upsetting" that the charities' percentage of casino revenues would be minimal compared to the government's share under the new scheme.

"The thing is more a source of revenue for the government than anything else," he noted.

Another Christian lobby group, the Community Impact Coalition, also campaigned hard against casinos in Abbotsford with brochures delivered door-to-door, newspaper advertisements, and presentations to nursing homes and other groups.

But some Christians worry

that the courts may strike down the referendum result because of the shoddy way city council handled the issue. Council had earlier given casino applicant Paul Esposito zoning approval, but later decided to deny him a building permit and hold a referendum on the issue — at a meeting closed to the public.

A B.C. Supreme Court justice reversed council's decision and ordered the city to issue him a building permit.

Esposito is now threatening to sue if the city uses the referendum result — which he claims is tainted because voter turnout was only 23 per cent — to stop his casino.

Esposito's confrontational approach and derisive comments about casino opponents have alienated many Christians. In the local media, he characterized casino opponents as dinosaurs living in ignorance and rooted in the past.

Two sides to gambling

Martha te Hennepe is one Christian with a good understanding of both the need for some gaming revenue for charities and the negative side to gambling. She is president of the Abbotsford Bingo Association, which funds Abbotsford charities with bingo revenues.

Te Hennepe also works at Big Brothers and the Alano Club, an organization for recovering alcoholics, and sees firsthand the

need that worthy charities have for bingo revenue.

"If gaming weren't there, some of these charities would not exist as we know them," she said.

But te Hennepe was also glad to see Abbotsford residents vote down charity casinos in the

referendum. She objects to the new formula, giving the B.C. government a 40 per cent share of the after-prize revenue that would be raised by a charity casino. She notes the B.C. government now has the biggest stake in expanding gambling and thinks the new rules will

lead to a government addicted to gambling revenue.

"I don't necessarily like to see the government promoting gambling, and that's what they're doing," she said. "This is the start of the government pushing gambling."

Welfare becomes 'workfare'

...continued from p. 1

risk of losing their home or basic services."

• The government could place a lien on the homes of some welfare recipients if they collect assistance for a long time. These recipients would have to reimburse the government for their benefits.

The new legislation uses language which expresses the government's view that welfare recipients should be active, not passive, and get off support quickly to find a job. For instance, the word "participants" is used instead of "recipients" for people supported by welfare.

The Ontario Works workfare program has already begun in 20 communities in Ontario. Since 1996, about 20,000 people have participated in mandatory workfare activities.

To help welfare recipients become self-sufficient the government will provide employment assistance in the form of: job searches, job skills training and placement, and community activities to help participants gain skills and contacts.

Disability changes

The Ontario Disability Support Program Act will:

- no longer label people "permanently unemployable" in recognition of the fact that many disabled people told the government they don't like labels and can and do want to work;
- ensure that benefits would be protected if a job attempt fails.
- allow a person to collect benefits if he or she has a physical or mental disability that will be present for a year or more.

Noel Churchman, the executive director of Christian Horizons, an organization based in Elmira, Ont., that works with people who are development-

ally-challenged, has some criticism of the Ontario Disability Support Act. "It gives no place for spiritual development," he says. "The act that it's replacing does. I have written and asked for the minister [Ecker] to write a preamble related to this."

Churchman also does not like the shifting of responsibility from the provincial government to municipalities. The new bill "permits municipal funding.... That scares me crazy," says Churchman. "If I have to deal with 30 municipalities, that would be a problem." Christian Horizons works in many communities across Ontario.

Likes re-definition

But Churchman approves of the government's decision to create a separate support system for disabled people. The new system will allow people to move from support to a job and back again more easily, he notes.

Christian Horizons is already involved in the workfare system, explains Churchman. Some welfare recipients do volunteer work with the agency.

Churchman agrees with the government's new definition of disabled. "Their reasoning behind it is valid." Most mentally challenged people would qualify for support under the new rules because, says Churchman, because many of them do not recover.

Major Jim White, Family Services Co-ordinator for the Salvation Army in Hamilton, Ont., says that many of his clients will be affected by the new rules. "The biggest percentage of our clients are on welfare or social assistance," he says.

The new support system for the disabled is "definitely a

change. Some people are no longer going to be classified as disabled."

White has reservations about the new rules requiring single parents to find work. "I'm not sure how feasible it is. I'm wondering where all these people will find places to work." The government wants single parents to work about 17 hours a week, he says. For this to happen, daycare will be needed for as many as 120,000 children, according to a recent *Globe and Mail* story. But White sees a positive side to this: "That may provide opportunities for people to work providing daycare."


White approves the general idea of workfare. "The principle in essence is good — trying to get people active. If there are people able-bodied and able to work [receiving welfare], they should do what they can."

High demand

White is open-minded about the government's allowing of fingerprinting for identification for welfare recipients.

White observes, "The number of people using our services has been steadily increasing since October 1995." That was when the Ontario government first started revamping the welfare system and cutting back on welfare benefits.

Currently the Hamilton offices of the Salvation Army are helping out between 2,000 and 3,000 people a month, says White. Salvation Army Family Services provide food hampers, food vouchers and furniture for those in need. "Lately, the demand has been much greater than the supply," White concludes.



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News

Reformed writers excell at God Uses Ink ceremony

Bert Witvoet

GUELPH, Ont. — An unusually large number of writers from the (Christian) Reformed community won awards at the latest God Uses Ink conference. The conference, which is held to encourage and train beginning and experienced writers, is sponsored annually by *Faith Today*, an evangelical magazine published by the Evangelical Fellowship of Canada.

Of the 10 first-place awards handed out at the Friday banquet, four went to members affiliated with the Christian Reformed Church and one to a person who attends a Baptist church but works with a Reformed perspective at a Reformed institution.

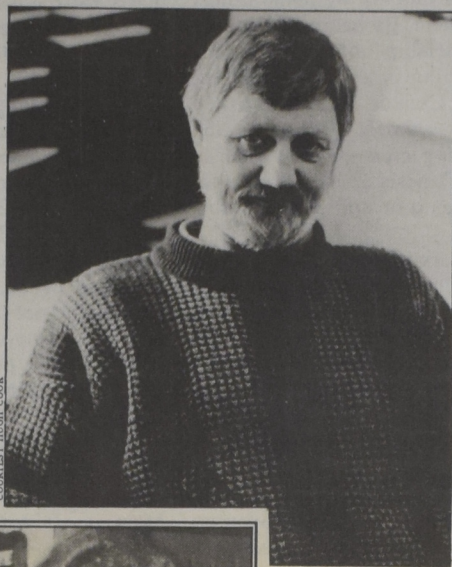
My husband

Heidi VanderSlikke, 40, of Harrison, Ont., entered the category for unpublished writers and won the Novice Award, given for the best 400-word personality profile. VanderSlikke, who attends the Christian Reformed Church of Palmerston, Ont., submitted her essay entitled "My Husband." Her husband, Jack, whom she describes as "the most colorful character I know," was present when her essay was read at the banquet.

Apart from doing a bit of writing for the Friendship Series for the mentally challenged a number of years ago and putting together a few Bible studies for youth groups, VanderSlikke, whose first name and maiden name (Heidi Brutscher) betray a German background, has not done much writing but would like to do more.

Good word pictures

A more experienced writer, Beatrice Vandervelde (née Greydanus), 56, won the short story award with her entry "Leftovers", published in the



Hugh Cook

Katherine Patterson, and like her, writes stories that are "a single melody instead of a symphony."

Good mix of insights

John Krueger, 43, won in the non-fiction category with his book *Discovering Your Vocation*. A career and placement coordinator at Redeemer College in Ancaster, Ont., Krueger tries to integrate the Reformed perspective on work with the evangelical emphasis on holiness and witnessing, he says.

Krueger, who attends a Baptist church in nearby Burlington, was influenced by Reformed scholars like Brian Walsh and Richard Middleton, and serves a student population at Redeemer of whom 25 per cent are non-Reformed.

Judges appreciated the "broad reading background" and "mix of biblical, spiritual, and psychological understanding" they found in the book. Krueger wrote it especially with college students in mind, but finds that some guidance counsellors use it for Grade 12 students. Redeemer also uses it as a gift for parents of student applicants, and free copies have been made available to youth pastors.

Honorable mention in this category was awarded to Chris-

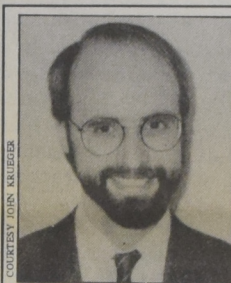
tian Reformed pastor John Visser of Belleville, Ont., for his book *Olive Shoots Around Your Table: Raising Functional Kids in a Dysfunctional World*.

Stirring worship ideas

First prize in worship material went to a team at Jubilee Fel-



Beatrice Vandervelde



John Krueger

lowship Christian Reformed Church in St. Catharines, Ont. Rev. Peter Slofstra with Sylvia DeVries, Karen Gerritsma, Abraham Hoff, George Langbroek and Alan Vandermaas were rewarded for

their work on "Pay Attention to the Dreams: Resources for an Advent and Christmas Series" published in the fall of 1996 in *Reformed Worship*.

Judges considered it good resource material with "very cohesive and stirring ideas and personal opinion."

Almost missed the award

But the top award handed out at God Uses Ink went to Hugh Cook, 55, professor of English at Redeemer College. The Leslie K. Tarr Award is given to a "a writer who has been significant in communicating Christian truth and developing a high standard of writing among writers who are Christian."

Hugh Cook, who is the author of the novel *The Homecoming Man* and the short story collection *Cracked Wheat and Other Stories*, both published by Mosaic, had two minutes earlier put the finishing touches on his second novel, *Here in Alfalfa*, when *Christian Courier* contacted him for this article.

The Leslie K. Tarr Award came as a shock to Cook, who had given a workshop at the

God Uses Ink conference and was asked if he planned to stay for the banquet, without being told about the upcoming award. Cook said, yes, he thought he might stay, but later changed his mind and went home because he was tired and he had not seen his wife, Judy, for a while. Upon returning home, he was greeted by Judy, who congratulated him on the award he had received at the banquet.

"What award?" asked Hugh. When Judy told him, he realized his mistake. He quickly phoned the conference, told them to stall the award ceremony, and he and Judy drove to Guelph in 45 minutes, still in time for the official ceremony.

"I felt very honored," said Hugh Cook, "seeing the list of previous recipients, who include Leslie Tarr, John Redekop, Maxine Hancock and Margaret Clarkson."

Cook hopes to have his latest novel, which is set in a fictional southern Ontario town called Alfalfa, published by a large publishing house. But he realizes that the fiction market is small in Canada and that publishing companies either have backlogs or have applied cutbacks. The rejection slips he has so far received have all been very positive about the quality of the material. Some have suggested submitting the book to CBC for a reading.

But whoever publishes *Here in Alfalfa*, which took six summers to write, Cook is certain to enjoy what for him will be the first "free" summer in many years.

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Editorial

Hello Mars, hello Bill, we're your new boss

What do martial arts and the planet Mars have in common? They are both named after the Roman god of war, as is the month of March. Mars was thought to be the father of Remus and Romulus, the twin founders of Rome. Mars was the god to whom Romans offered sacrifices before they went into battle.

Because the planet Mars has a reddish brown surface, it was named after the bloody god of the Romans. Seven more planets are named after Roman gods: Mercury, Venus, Jupiter, Saturn, Uranus, Neptune and Pluto.

All of that linguistic, pseudo-historical stuff really has very little to do with the actual existence of the planets which circle the sun. It has nothing to do with Mars, which is recently in the news because of the successful exploration of part of its surface by the Pathfinder's rover, named Sojourner. We human beings impose our little mythologies and linguistic associations on whatever crosses our path. No doubt you know that one of the rocks on Mars is now called Barnacle Bill. On earth a small rock like that would never get named. Only

huge mountains get that honor.

Whatever it was called

It's interesting how quickly we name things when we encounter them. By naming them, we somehow take "ownership" of them, or account for them. Naming is an important task we received from the Creator. Adam was asked by God to name the animals. "Whatever the man called each living creature, that was its name," we read in Genesis 2:19. So whether the rock on Mars likes it or not, its name now is Barnacle Bill.

For millions of years it has lain on the surface of Mars, and finally it has been recognized! You might even say that this rock is now an American citizen. It was, after all, on the fourth of July that this rock suddenly heard a number of thumps, saw a strange-looking object come to rest nearby and found itself covered with dust from the landing. Since then, an odd-looking creature has emerged from the landing craft and is slowly approaching. Not knowing what a microwave oven on wheels looks like, this rock has no way of being able to understand what is going on.

That the rock has an American label should not surprise anyone. When the planet on which the rock rests was named Mars, it was the Romans who were the major power on earth. Today, it is the United States of America that represents the most powerful nation on earth. Naming has to do with having dominion, Adam found out. So why shouldn't the first rock on Mars to be named be called Barnacle Bill. "Bill!" — how democratically American can you get. Will the next rock, which provisionally has been called Yogi, be called Jagged Jenny? Or has the concept of equal rights not reached Mars yet? So far it's Mars and Bill! How male chauvinistic can you get!

Yankee know-how

Just the same, the whole mission is a fine example of American ingenuity and technological finesse. Just watching Sojourner climb over a rock in a simulated Mars environment with an agility one would attribute to an animate creature is enough to elicit awe. No doubt, this is a marvelous accomplishment that Americans can be proud of.

Of course, we must not forget that this feat has incorporated discoveries made by individuals from other nations (the Russians provided the technology for sampling the elements present in the various rocks on Mars), and all of it rests on the development of science and technology throughout the ages. As such, the successful unmanned exploration of Mars is an achievement that may be attributed to all of humankind. If we ever meet someone from outer space, we can justly say,

"We humans did it."

And if Americans should protest this international appropriation, we will remind them that a Yankee is basically a Jan Kees, mixed in with all the other nationalities that came from all over the world.

A divine perspective?

And now the question may arise in our minds: "I wonder what God thinks of all this?" We would like to think that God is smiling and applauding. After all, the achievement reflects back on him. It was he who set all these planets into motion. And he placed these tiny creatures called human beings on Earth, the only planet not named after a Roman god. And now these tiny creatures are manipulating the forces that he placed in creation and the laws that he established to reach out into space.

True, God told Adam and Eve that they were to rule over the earth. And that was a big enough task for them and successive generations. But this little exercise of dominion on Mars is all within the bounds of creational potential.

But what would please the Lord even more is if we as scientists and interested spectators would praise the Lord for the reliability of energy waves and mathematical calculations. If the planets are urged to sing praise to God, should we not follow suit ... or lead? Psalm 148 suggests we should:

*Praise him, sun and moon,
praise him, all you shining stars....
Praise the Lord from the earth ...
young men and maidens,
old men and children....
For his name alone is exalted.*

Americans, humanity: enjoy!

We don't really know what God thinks of humanity's latest step into the planetary neighborhood. Maybe it's not a big deal in heaven. But it sure is exciting here on earth. One *could* apply the "what if" rule. What if this money or know-how had been applied to improving the lot of Third-World nations? What if the first rock had been named Obedience? But in a world that will always be a mixed bag of good and evil, one can never fully enjoy anything if one always applies the "what-if" critique.

What we can say with the certainty of faith is that we should find satisfaction in our work and in our accomplishments. Forget for a while the Roman god Mars, the fourth of July and Barnacle Bill. With Sojourner, less than a speck on a pimple has appeared on the skin of the fourth planet from the sun. But what a speck! Scan that virtual reddish-brown horizon and say, "Wow, what a universe! Wow, what a Lord of the universe!"

BW

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- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Letters

Helping schizophrenic persons and their families

I was very interested in the articles on Schizophrenia by Jessie Schut (CC, June 6). Schizophrenia is an illness not many people understand even though about one per cent of the general population suffers from it.

The illness can be described as a disturbance in the functioning of the brain. Symptoms include unusual behavior, hallucinations and hearing voices. Once the condition is diagnosed the symptoms can often be controlled with medication.

However, living with the illness usually remains difficult for both the person with the illness and their families. The more we as a society understand this illness, the more supportive we can be to those living with it.

I facilitate a support and education group for people who have schizophrenia. Once per week the group of about 10 people meets to learn more about the illness and to talk about what it is like to have schizophrenia. I have asked the group how they experience having schizophrenia and in what ways people can best help them. What follows (below) is a compilation of their ideas. The group has given permission to share this with you.

Vicky Van Andel
Psychiatric Rehabilitation Nurse
Edmonton, Alta.

What is it like to have schizophrenia?

- * Not knowing what it is but experiencing a certain feeling.
- * Not knowing what is going on with yourself.
- * Feeling pain and tiredness.
- * Having unrealistic thoughts — thoughts that are real to me but not to others. I know that because my wife told me.
- * Getting depressed when thinking about the bad things that happened when I did not know that I had schizophrenia.
- * Having much inner turmoil.
- * Being seen by other people as a cold person — a person with no emotion.
- * Feeling cold.
- * Having panic and anxiety attacks.
- * Having mixed-up thoughts.
- * Being afraid — not being sure what is going on.
- * Knowing that something isn't right, but not knowing what it is.
- * Feeling that nobody understands.
- * Having no friends.
- * Feeling depressed.
- * Having religious preoccupations.
- * Not being able to concentrate.
- * Having a hard time telling people what you are thinking.
- * Thinking in circles.
- * Getting lost.
- * Laughing.
- * Having short term memory loss — being forgetful.
- * Not taking care of yourself.

How can family members help people who have schizophrenia?

- By:
- * Talking to the doctor about schizophrenia.
 - * Treating me just as I am.
 - * Trying to understand.
 - * Learning about the illness.
 - * Not getting angry — it is hard enough to function as it is.
 - * Reading about schizophrenia.
 - * Not nagging.
 - * Having fun.
 - * Sharing activities like going out to a movie or playing a board game.
 - * Bringing hope when I am depressed.
 - * Using their hearts and their minds.
 - * Not always talking about the illness.
 - * Enjoying being together.
 - * Not putting pressure on me.
 - * Giving financial support when necessary.
 - * Not being so afraid of gossip.
 - * Not teasing.

We are temporary guardians

I read the comments that Bert Hielema made (CC, June 20) in regard to the letter by Peter Feddema (CC, May 23), and, though in general I agree, I differ with him on his statement: "I believe that, at a certain time, God donated the earth, transferred the deed of the world, to humanity, in the person of Adam."

It is my belief, as it is said in the Contemporary Testimony of the Christian Reformed Church, that "Our world belongs to God." God did not give the world to Adam, but rather he gave Adam the managerial duties over the world. Adam and Eve and their descendants were to have the care of God's property.

The fact that this is still God's world is

illustrated in Psalm 50:12 "...for the world is mine...., in 1 Cor. 10:26 "For the earth is the Lord's, and the fullness thereof," and in many other areas of the Bible.

It is like families: children are gifts from God which have been given so that we might take care of them and raise them in the knowledge of their eternal Father. We are all still God's creation and we belong to him and not to ourselves.

Yes, I agree that God gave Adam and Eve the guardianship of the earth but this is a temporal guardianship. God has never given up his rights as the Creator and Father of the world.

Jean Lauziere
Russell, Ont.

Poke a little Reformed fun at us

The little blurb on our renewal envelope seems to indicate that the entire job of making *Christian Courier* has been left to the circulation department. At least, they are willing to take credit for the good editions.

Rest assured, Christian "ink-stained wretches" (Fotheringham), that we enjoy and appreciate your labors each issue again. We like the variety, the issues you tackle, the columnists who seem not afraid to give us of their insights as well as the coverage of relevant events within our Reformed orbit and beyond. Since for us many of these gatherings take place in the mysterious (distant) East your journal is even more welcome here in the Presbyterian Reformica West.

The one negative we like to mention: where are the humorists? Jokesters of Reformed persuasion? Arie, Herman, Carl; doth heaven no more provide?

Interesting editorial on the 60-plussers and pride, I am sure a gentle or perhaps

less gentle humorist could make us slap our thighs at ourselves and speed us on to repentance from pompous, ego-centred, cry-baby time wasting.

I know, even the *Globe and Mail* had an article about dearth of jokes these days. Fear was blamed — fear of reprisal, fear of humor that may be politically incorrect etc. etc. But we would hope that in the CC community our hearts are sufficiently enlarged by grace that we can enjoy a humorist's jab, a turn of phrase or a comically constructed situation. Levity could be natural for those who faithfully know that Abba-Father directs our paths.

Meanwhile we pray that you all may enjoy continued good health and keep doing your service. Keep digging for the news, keep reflecting, informing, sharing, publishing abroad and you will still have one more very grateful subscriber — me.

Henk Hoornenborg
(pushing sixty...oh, rats!)
Smithers, B.C.

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Education

New Canadian social work prof will benefit Dordt

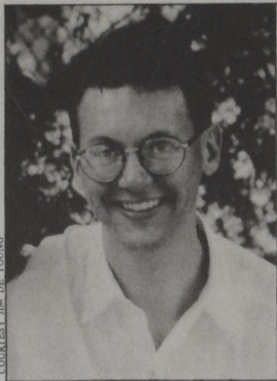
Jim De Young

SIoux CENTER, Iowa — Professors in the Dordt College social work department are celebrating two significant events this summer, the reaccreditation of their social work program and the coming of a Canadian faculty member who will, they believe, help their many Canadian students gain a better understanding of social work practice in Canada.

Jim Vanderwoerd, currently a research co-ordinator with the Centre for Social Welfare Studies at Wilfrid Laurier University, will be joining the social work department at Dordt this fall. He is a resident of Guelph, Ont., where he has lived since 1988. Vanderwoerd has also lived in Edmonton, where he attended The King's University College and worked for Catholic Social Services.

Shirley Huisman-Jezowski, assistant professor of social work at Dordt, believes Vanderwoerd will bring new expertise to the department, especially benefitting the Canadian students who make up over a quarter of the department's 65-75 students. "Vanderwoerd will bring insight to the classroom about the differences in social structures and social work practice in the United States and Canada," she says.

Huisman-Jezowski also points out that Vanderwoerd will bring additional expertise that will complement the department's current strengths in program ad-



Jim Vanderwoerd

ministration and one-to-one social work practise. Vanderwoerd's master's program focus, as well as his subsequent research at Wilfrid Laurier, was on community development and social planning. In addition, his applied research skills and experience training research assistants will allow the department to continue its emphasis on social research.

Rigorous process

Vanderwoerd will be coming to a well-established Dordt College social work program. First accredited in 1985, the program was reaccredited this month by the Council for Social Work Education (CSWE). The current accreditation will be in effect for eight years.

According to college officials,

CSWE accreditation is the accepted endorsement of bachelor of social work (BSW) programs in North America and provides Dordt graduates with advantages in hiring and graduate study. Students from accredited programs are often hired before students from non-accredited programs, and students with accredited BSWs can usually complete their master's degree in one year instead of two.

Accreditation by the CSWE is a rigorous process that takes a couple of years, according to Huisman-Jezowski. The social work department is required to prepare a report that describes such things as departmental goals, the program and college curriculum, and student achievement. Following submission of the written report, a CSWE accreditation team conducts a two-day campus visit. From there the process moves to Washington, D.C., where a group of 25 to 30 members of the CSWE look over the finished report and make the final decision.

Dordt's social work graduates have experienced a close to 100 per cent placement rate for the last several years, going on to graduate study or entering a wide variety of jobs, such as serving hospital or mental health patients, working in child and family welfare agencies, and co-ordinating community action projects.

Alberta's Grade 4 students among world's best

EDMONTON (AME) — Alberta's Grade 4 students out-ranked all other English speaking participants in the Third International Mathematics and Science Study (TIMSS). Alberta students achieved third in science and seventh in mathematics, compared to students in the 26 countries and provinces taking part in the study.

TIMSS is the largest comparative international study of achievement to date. Results show Alberta's Grade 4 science students placed third with an overall achievement score of 68 per cent. Korea came first with a score of 74 per cent and Japan

came second at 70 per cent.

In mathematics, Alberta's Grade 4 students tied with students in Austria for seventh place, both scoring 65 per cent. This score places Alberta students in the top one-third of participating countries for mathematics.

In Alberta, the TIMSS results showed no significant difference in overall math and science performance between male and female students.

About 175,000 students from 8,000 schools participated in the study at the Grade 3 and 4 level. Strict guidelines ensure students tested were representative of

each country and not its educational elite. In Alberta, 2,017 students from 50 schools were tested in the spring of 1995. Half of the Alberta students were from Grade 3 and half from Grade 4.

Study results will provide baseline data for measuring the effectiveness of elementary programs in science and math. The math and science results released are the second in a series of three. Results for Grade 8 science and math were released in November 1996. Grade 12 results will be ready for release in early 1998.

Pedagogeries



Alyce Oosterhuis

Window dressing

Our son's high school graduation experience was a 30-hour happening. Beginning with a rehearsal and class photo session, it continued with the actual diploma ceremony, a congratulatory line, a banquet with the appropriate toasts and slides, a dance with parents and friends, a seven-hour bus ride to Golden, B.C., white-water rafting, a steak fry, and the return trip (with pizza).

The graduating students' apparel metamorphosed from tuxedos and elegant dresses to casual, to wetsuits, to grunge. Emotionally they felt anxiety, joy, relief, love, fear, acceptance, grief. And so it should be. Whenever people have shared one or three or 13 years of schooling, the breaking of bonds hurts; the ending of an era creates a sense of loss.

For our son, the best part was the 14 hours of comradeship in the bus. In its close comfort, 45 graduates teased, laughed, celebrated, shared hopes, recalled the past. I'm sure they discussed things that seem taboo in the settings of school halls and lobbies.

These 18-year-olds described the best and the worst of Christian education; the highs and lows of their adolescence; their hopes and fears for the future. The veneers of being the "coolest," the "greatest," were absent. The "jock" and the "brain" affirmed a friendship that will extend beyond their schooling. The artist and the athlete described their differences and similarities.

No room for mistakes

So what does all this have to do with the title "Window Dressing"? I've been struck recently by the inability of Christian school supporters and participants to live with imperfections and flaws in our various systems. The public relations message of bragging about good things and trivializing our weaknesses has resulted in a flattening of effect and enthusiasm. Laughter sounds hollow when there is no room for tears. And closed tear ducts often harden into pits of anger and rage.

We can't survive as Christian schools if our main concern is to present a facade of good cheer and easy redemption. Christian education must get to the "heart of the matter," and the line separating good from evil "runs through every human heart."

So what do I suggest? That from now on we expound on our weaknesses? No. But what we *can* do is accept that there will always be flaws, room for improvement. My favorite classroom sign says: "In this classroom we are expected to make mistakes."

'Boarding' the bus

Maybe we can learn from the graduation experience. Before school boards take their summer break we should load them into a minivan and drive around until they have been honest enough with each other to shout, cry and laugh. Rather than having staff retreats at the beginning of the school year, we should schedule year-end, unstructured marathon sessions where each can bash, holler and embrace. And for the more than 400 sets of parents in our Edmonton school community, I recommend a compulsory campout, accompanied by Alberta rains, winds and chills.

Maybe such experiences will break down the faceless mannequin appearance of only looking good. At the least, such event will contribute to the formation of a collective memory. At best, we could hope for a renewed comradeship, a revitalized community and a familial sharing in God's Kingdom.

Alyce Horzenberg Oosterhuis hasn't cried for a long time but is open for suggestions for opportunities to do so. Her students in educational philosophy at The King's University College in Edmonton don't make her cry.

Arts/Media

Movie Review

Travolta, Cage face-off in engrossing psychological thriller

Marian Van Til

Face/Off

Rated R. Stars John Travolta, Nicholas Cage, Joan Allen. Directed by John Woo.

Imagine that your profession requires you to dedicate your life to collaring killers and terrorists. Suppose one of those villains you've been trying to track down turns the tables and comes after you. He's not just a guy who's had bad influences in his life and has gone kinda wrong; he's evil, and all his amoral and immoral actions reveal his dark heart.

He intends to shoot you, but hits your young, only son whom you had been holding in your arms. You grieve and grieve, and six years later you still haven't been able to let go of your son — or your obsession with catching his killer.

Finally you locate the killer; there's a terrible showdown at an airport, your people against his. You capture his brother and crime-partner, who is then imprisoned. The man himself is shot and lapses into a permanent coma.

You learn that the brothers have planted a deadly, clever bomb somewhere in your city. It will blow up a square mile, killing many. But none of their associates will talk.

Desperate solution

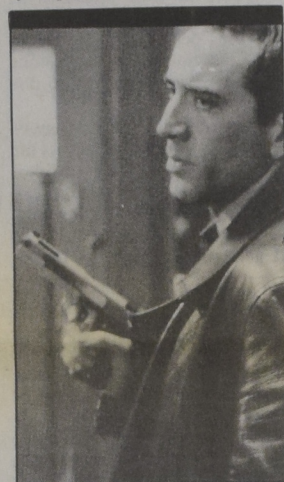
You and your superiors are desperate. You must know where that bomb is, and you're running out of time. Two of your superiors come up with a bizarre possibility for a solution: an ace doctor in the employ of your agency can literally take the unconscious villain's face off and give it to you. Then, as him, you can get yourself thrown into prison and get his brother to tell you all about the bomb.

There are serious catches, however. How will you handle it? You loathe the man whose face will become yours. (But you are assured the process is reversible.) And only two people besides the surgeon — and not even your own spouse — will know about this ultimate under-

cover "operation." (What if something goes wrong?)

Something does go wrong, of course. And that's when *Face/Off* begins to focus on psychological rather than physical terror and mayhem.

In the movies, even "permanent" comas need not actually be permanent. In fact, the plot



Nicholas Cage.

hangs on that fact. So the terrorist, Castor Troy (Nicholas Cage), rises from the dead, as it were. He forces the surgeon to give him the face of his nemesis, FBI agent Sean Archer (John Travolta). Then, having done away with Archer's allies and usurped Archer's identity — including as husband and father to Archer's daughter — Troy begins a much more paralyzing reign of terror.

Watching actors Cage and Travolta establish their characters and then play those characters enacting each other's character is quite fascinating. They both do a bang-up job and seem to relish the challenge.

These characterizations, along with Joan Allen's touching portrayal as Archer's wife, set this film in a class by itself in terms of action-thrillers. We get to know Archer better in home scenes: he struggles to balance his dangerous career with his family life, to nurture his mostly happy marriage and to understand their (ironically) identity-confused teen-aged daughter.

Troy, on the other hand, only uses people, yet has a peculiarly tender spot for his brother. He is smart enough to get by for a while as a reincarnated Archer.

The "face-off" between Troy as Archer and Archer as Troy invites engrossing thoughts about the relation of good and evil, about how the two combine in each person, and about what actually characterizes a person's identity.

Did you hear the one about...?

There are several other factors that contribute to *Face/Off* as surprisingly satisfying summer entertainment.

The plot — Troy's unlikely rise from his coma; the impossible, literal "face-off" of the men trading faces as well as places; the improbable chases and shoot-outs — shouldn't work, but it does. Somehow it all comes together and pretty well gets you to believe it (at least while you're in the theatre).

That's partly because we sense that the film refuses to take itself too seriously; it projects a kind of "have-we-got-a-story-for-you!" feeling. It also gets a hold on you, both visually and aurally, because director John Woo expertly fuses the somewhat serious questions raised and the growing apprehension created in the viewer with a flashy but convincing sense of style.

'Since by man came death'

Woo is also uncommon in that here he sandwiches the plot between religious references which set this war between good and evil in a spiritual context rather than in the usual kind of reductionistic, secular good versus bad (but not necessarily evil) framework.

As the film opens we see Castor and Pollux Troy, dressed in priests' cassocks, crosses around their necks, hiding their bomb in the Los Angeles Convention Center. Suddenly we're jolted with the ethereal opening phrase of a chorus from Handel's "Messiah": "Since by man came death...." But it's interspersed

with ominous musical phrases from other sources. We hear Handel's phrase repeated, building in intensity as it does in the Handelian chorus. It gradually fades, drowned by an unnerving cacophony of other sounds.

Anyone who knows Handel's chorus will realize that the next phrase is "By man came also the resurrection...." But Woo won't let us hear it.

However, as the Troy brothers complete their vicious work we hear: "For as in Adam all die...." The music, combined with what we're seeing, sets the Christian viewer's spine tingling, as does



John Travolta.

the anticipation of the chorus's next phrase: "So in Christ shall all be made alive!" But the phrase doesn't come. Does Woo want to avoid redemption? or redemption in Christ?

Suddenly, we hear strains of Handel's "Hallelujah" chorus, and the scene shifts abruptly to a gathering of international church choirs performing in the convention centre's atrium. Troy, the imposter priest, comes dancing

into the picture, bopping to the music. In a vulgar manner he tells a lovely young chorister in the front row how boring he thinks "Messiah" is, proceeds to make lewd comments to her and gropes her behind while he does.

The contrast between Troy's true nature, the nature of the garb he's wearing, and the music we're hearing is stark and disturbing. But now we know what kind of man we're going to be dealing with.

We wonder further about possible implications of what we've just seen, but then get caught up in the fast-moving story. In the final face-off, however, we're suddenly confronted again with religious imagery — perhaps an illusion to the phrases Woo wouldn't let us hear before: we see a sculpted Christ on a church wall, bleeding, dying — for us?

Archer and Troy meet in a windowless seaside church. Archer knows death may await him; still looking like Troy he kneels to pray. The camera shifts to that sculpted Christ. Great sorrow and agony are etched on the Savior's face, but they are lost on the real Troy. True to his nature, he cocks his head in imitation of the dying Savior's pose and mocks.

When the guns start blasting, a flock of white doves, universal peace symbols, fly up in confusion. What are we to make of all this?

Archer survives; his prayer was obviously answered. But the film provides a rather too pat ending. And at almost 2 1/2 hours, it's too long; and too violent. Though Woo may want to impress on us the pervasiveness of evil, Troy makes a comeback at least once too often.

Face/Off is rated R because of violence and some vulgar language.



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Church

CRC pastor's wife killed in head-on collision

Marian Van Til

ANCASTER, Ont. — On the evening of Mon., June 30, Nell De Jonge, a nurse in the Victoria Order of Nurses (VON), was travelling Highway 20 in the Hamilton area on her way to see a patient when another car veered into her lane. De Jonge and the driver of the second car were both killed.

Reports that John Sullivan, the other driver, was intoxicated have not been confirmed. Sullivan was a truck driver, however, and had just returned from a long-haul to and from Georgia, and there was speculation that he may have fallen asleep at the wheel.

Nell, 52, was the wife of Rev. Bernard De Jonge, pastor of the Ancaster Christian Reformed Church. The De Jonges have four children: a daughter Sara, recently married to Ralph Pot; David and Jessica, students at Calvin College; and Rhoda, a 16-year-old student at Hamilton District Christian High School.

Five years ago Nell had been diagnosed with breast cancer, but after treatment, had since been cancer-free. She and her husband intended to celebrate those five years of being disease free the following weekend.

Overwhelming response

There has been "such an overwhelming response from the community," to this tragedy, says Rev. Peter Hoytema, pastor of Fellowship CRC in Ancaster. Visitation hours, held at Ancaster CRC, were far extended due to the large number of friends and people in the surrounding CRC communities wishing to offer support to the De Jonges. The funeral on Friday, July 4, was attended by almost 900, including many of Nell's VON colleagues and former colleagues from the intensive care unit at McMaster Medical Centre.

Bernard De Jonge's request to be relieved of his preaching duties for the rest of the summer has, of course, been granted, says Hoytema. "The church is offering overwhelming support."

Tragedy strikes Canadian Reformed family travelling to church

Woman gives birth after accident claims two other children

Marian Van Til

LETHBRIDGE, Alta. — Just hours after a tragic accident claimed two of her five children,

Ann Van Dijk, 37, of Lethbridge, Alta., gave birth to her sixth child by caesarean section.

Ann and Mike Van Dijk, their

five children, and Ann's visiting mother and niece from the Netherlands were traveling to the Canadian Reformed church in Coaldale, Alta., two Sundays ago, as they did every Sunday; but they never made it.

The Van Dijk's van and a car driven by 19-year-old Scott Holtrop of Diamond City, also on his way to church, collided at an intersection on a rural gravel road. Two of the Van Dijk children and their niece were killed: Anne Marie, 7; Leo, 6; and Henrike, 16.

Mike Van Dijk and four-year-old son Jacob were sent to separate hospitals, with severe head injuries. Two-year-old Michael sustained a broken arm. Ann Baan, Ann Van Dijk's mother, also suffered a broken arm and several fractured ribs. Scott Holtrop has a broken collarbone.

A shaken Constable Mike Courtney of the Picture Butte RCMP was quoted as saying the accident scene was "complete chaos, as bad as I've ever seen." The RCMP is investigating the cause of the accident.

Religious liberty conference to be held in Paris in August

CHARLOTTESVILLE, Va. (EP) — Religious liberty experts will gather in Paris for a conference highlighting the growing religious discrimination and persecution taking place in Europe. The conference, "21st Century Challenges to Religious Liberty in Europe," is sponsored by the Rutherford Institute and will take place on August 2-3, 1997.

These experts will report on recent cases of religious intolerance in their countries in order to raise awareness of religious persecution and mobilize individuals, organizations and governments to oppose discrimination.

"Restrictions on religious liberty have increased across the continent in the last decade," says John W. Whitehead, president of the Rutherford Institute. "Europe, the birthplace of democratic liberties, has forgot-

ten its roots. The result has been a return to authoritarianism in many countries, and religious people are suffering."

The Rutherford Institute has made recent protests to the French and German governments over their discrimination against sects. Acting on its commitment to religious liberty in Europe, this organization has been investigating the arrest and imprisonment of street preachers in northern England and has helped a Romanian Christian radio station maintain its broadcast license.

The Rutherford Institute is an international, non-profit civil liberties organization specializing in the defense of religious liberty. Offices are located in the United Kingdom, Bolivia and Hungary, with headquarters in Charlottesville, Virginia.

Albania slowly returning to normalcy

TIRANA, Albania (EP) — The cries of revolution have been silenced and the blood of murdered citizens has dried — but normalcy has not yet come back to Albania. According to a *Christianity Today* report, missionaries have begun making short trips back into the country to assess conditions of the work they left behind. The nation's mood remains volatile, with foreigners still possessing the greatest danger of being attack-

ed. Weapons are available in heavy abundance and the country's security forces are non-existent. Seventy Protestant churches are maintained in Albania, which has a population of 3.4 million.

Pyramid schemes causing great catastrophe and disillusionment with President Sali Berisha's government have been cited as causes for the revolt, which began in February.

Media poor on religion

Bert Witvoet

ST. CATHARINES, Ont. — News coverage of religion is a great failure in Canada, says Roman Catholic columnist Michael Higgins, according to an April 26 column by Tom Froese in the *Toronto Star*.

Canadian journalists "wear their disaffiliation with any religious institution like a badge of honor," when an interest in faith should qualify writers to analyse complex religious issues, says Higgins.

Brian Stiller, president of the Ontario Bible College and Theological Seminary, agrees.

"Modern liberalism as defined by the Canadian media has regulated faith out of public discourse," says Stiller.

We get press coverage when "some wing-nut is humiliating

us," he adds.

If the church wants to renew its cultural values, it has to say what it stands for, not just what it is against, says *Calgary Herald* columnist Jim Wallace.

He says that instead of elevating tolerance, we should make love the highest good.

In another article that appeared in the *Winnipeg Press* Steven Wild reports on a forum on religion and the media held in Winnipeg on June 12.

He reports that panelist Lesley Hughes told some 200 people that "good religion makes bad pictures, both in the press and on TV.... Unfortunately, bad religion makes spectacular pictures."

"Who can forget Tammy Bakker's mascara?" he quipped.

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Church



Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
★ Al Wolters

A picture of the Last Day

"On that day [God's] feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south" (Zech. 14:4, NIV).

This verse belongs to the dramatic portrayal of the Day of the Lord in the last chapter of the book of Zechariah. The Lord will first cause Jerusalem to suffer the horrors of war, but thereafter will come to her defence. Not only will he split the Mount of Olives, but the whole order of nature will be changed. The Lord will be acknowledged as King everywhere, and the countryside around Jerusalem will sink to the level of the Dead Sea, leaving Jerusalem secure atop a lonely promontory. Her enemies will be struck with a terrible plague, and survivors will be forced to make an annual pilgrimage to the Holy City, where everything, even the bells of the horses, will be "holy to the Lord."

Necessarily literal?

Is all of this meant to be taken literally or figuratively? Does it refer to things which have already happened, or to events still in the future? Or does it tell us more about the attitudes of the prophet than about any subsequent historical realities?

On all these issues, Christian commentators have disagreed strongly. Dispensationalists believe that the chapter must be understood literally and refers to the Second Coming. The well-known radio pastor Vernon McGee said of this chapter, "I believe that this is a very, very important passage of Scripture, because it demonstrates the difference between literal interpretation of Scripture and that which spiritualizes or mysticizes it, making it mean practically nothing at all."

However, most interpreters have opted for a non-literal reading. A case in point is Martin Luther. He begins his comments with a frank avowal of his perplexity. "Here, in this chapter, I give up. For I am not sure what the prophet is talking about." Nevertheless, he goes on to interpret the prophet's description as a literal prediction of the destruction of Jerusalem by the Romans, and a figurative prediction of the spread of the gospel.

Calvin takes yet another approach. Verse 4, he says, is an example of the literary figures of "prosopoeia" (personification) and "hypotyposis" (vivid picturesque description); the reference to the splitting of the mountain is a manner of speaking. For the rest, Calvin interprets the chapter as referring to the history of the Jews from the prophet's day until the time of Christ.

Clarity amidst obscurity

It would be easy to give other examples of the diversity of opinion about this chapter. It may be wisest to follow church father Jerome, who wrote that we should leave the question of fulfillment to God's judgment. It is impossible to be sure how these prophecies have been, or are still to be, fulfilled.

This doesn't mean that this chapter should be considered unintelligible, or without benefit for the believing Bible reader. In fact, this chapter drives home powerfully important aspects of biblical teaching about God: his sovereignty, his severity, as well as his ultimate victory. It teaches us that all nations will one day acknowledge the universal rule of the God of Israel, that the Old Testament way of distinguishing "sacred" and "profane" was to be done away with, and that the future belongs to God.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He is writing a commentary on the book of Zechariah.

Presbyterian Church softens ban on same-sex marriages

SYRACUSE, N.Y. (EP) — Leaders of the Presbyterian Church (USA) voted to change their constitution to support fidelity "in all relationships," revision that reflects a more accommodating stance toward homosexuals.

The amendment, approved June 20, does not reverse the church's 1978 policy banning the ordination of "self-affirming, practising homosexuals." Still, homosexual advocates say the revision of last year's "fidelity and chastity" rule broadens the church's definition of acceptable

relationships.

Last year's "fidelity and chastity" rule called for sexual fidelity between a man and a woman in the context of marriage, and for chastity outside of marriage. Because homosexuals cannot marry, the rule was seen as a restriction on homosexual relationships.

The change was approved by a 328-217 vote by delegates to the annual general assembly of the 2.7 million-member church. It must still be approved by a majority of the church's 172 presbyteries before becoming

official.

The assembly also approved a measure giving the church permission to enter into full communion with three other mainline Protestant denominations: the Evangelical Lutheran Church in America, and the Reformed Church in America and the United Church of Christ. Under the agreement, the four churches recognize one another as churches "in which the gospel is rightly preached and the sacraments rightly administered."

International transmitter to be relocated

QUITO, Ecuador (EP) — HCJB's international transmitter in Ecuador is looking for a new home.

On May 8, Ecuador's civil aviation director announced plans to build a new Quito airport in the nearby city of Pifo. The world radio mission was asked to move its short-wave radio facilities, located on a 110-acre site in Pifo.

The land was purchased in 1951 and now houses 11 short-wave transmitters that have a combined power of more than 1 million watts. It boasts 32 antenna systems supported by 48 towers ranging in height from 30 to 417 feet. Even before plans for the new airport were announced, HCJB World Radio was looking into alternatives to air some of its programs from sites closer to target audiences living in the area across North Africa to East Asia. The station covers much of the world via short-wave programs in 16 languages and 22 dialects. A compensation package is being negotiated between the government of Ecuador and the mission.

"We are initiating a formal study to determine how to best facilitate our goal of communicating the gospel to all nations via radio," says HCJB World Radio President Ron Cline. "This move allows us to reorganize our ministry in light of the many new opportunities worldwide. But relocating is a huge job that will take three to four years."

Promise Keepers plan to 'invade' 40 countries

DENVER, Colo. (EP) — Promise Keepers gatherings are packing stadiums across the U.S., and the trend is continuing around the globe. The ministry to men has spread its wings to Canada, Australia and New Zealand, with plans for additional affiliates to be added in South Africa, Mexico, Brazil, Germany and England. Plans are afoot for Promise Keepers to be established in 40 countries. To become an affiliate, those involved must agree with and sign the Promise Keepers' statements of faith and mission. Along with global outreach, the PK organization says it is working on encouraging racial reconciliation and expanding minority participation.

Rates to September 30, 1997

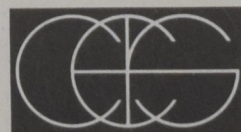
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Short Story

MILTON

and the Thief

Sonya VanderVeen Feddema

"Holy rollers!" Milton griped. "Not them again!" The old man glowered at the teenagers parading into the lounge of the Linwell Senior Citizens' Home.

Bertha eased onto the couch beside Milton. "Good crowd," she chirped, basking in the mid-afternoon spring sunshine streaming in the window.

"I'm leaving!" Milton said.

"Oh, sit down!" Bertha commanded her brother. "It'll cheer you up." She glanced around the room anxiously. "I wonder if he's here yet," she muttered.

"Who?" Milton asked.

"Somebody who's moving in today."

"Hi!" a smiling young man said. "My name's Daniel and I'll lead the singing. Thanks for inviting us again to Linwell Senior Citizens' Home."

"Good to see you," Bertha enthused.

Milton whispered malevolently, "You must mean The Last Stop... that's what I call this holding tank."

Bertha nudged Milton. "Quiet!"

Daniel said, "We'll sing some of the old favorites and then have hymn requests."

They sang songs remembered from years ago when faithful parents brought them to church: *The Old Rugged Cross*, *Jesus Loves Me*, *What a Friend We Have in Jesus*. Young and old, the voices mingled.

Everyone sang. Everyone except Milton.

"Wonderful!" Daniel exclaimed. "Now, are there any hymn requests?"

Milton snapped sarcastically, "'God is a Thief.' Do you know that one?" He scrutinized Daniel's perplexed face, then leaned towards Bertha and grunted, "That'll stump them. I'll bet they've never been sad. It's easy to sing hallelujahs when life's good!"

Daniel searched Milton's eyes and asked, "What did God steal from you?"

Milton blanched.

"He thinks God stole Hannah and David," Bertha explained.

"Shut up!" Milton hissed.

Bertha ignored him. "His wife and three-year-old son died long ago."

Daniel beckoned a slender girl to come forward. "We don't know that song," he said. "But Jaclyn, here, has a gift to create songs. Spur of the moment. Jaclyn, could you sing 'God is a Thief'?"

"I didn't really want one," Milton spluttered.

Jaclyn stood silently, as if in prayer, then began strumming her guitar. She sang, lucidly and prophetically:

*God is a thief. Praise his might.
He steals the darkness, gives us light.
Praise, God! He conquered sin's dark death
By offering Christ, his Son's life breath.*

*He steals our pride, our jealousy
And gives us love, compassion free.*

*Praise God! He steals our hearts from Satan's power
And strengthens us to face death's hour.*

*He'll come like a thief in the night.
Prepare your hearts to receive his light!
His awesome might can change your ways
And bless your life through eternal days.*

Milton glared at Jaclyn, then gripped his cane and staggered off the couch. He shuffled out of the lounge and down the

hallway, escaping Jaclyn's dangerous song.

Panting, he stopped in the doorway to his room. A short, spindly man with his back to Milton leaned on a walker and

from the wall and smiled. "Hello, Milton," he said gently. "It's been a long time. Fifty years? Maybe more?"

Milton stared, unbelieving. "Rudy?" he croaked. "Rudy Friesen?"

"Yes, it's me! How are you, Milton?"

"You didn't hear?" Milton rasped.

"I heard," Rudy said sadly, turning towards the pictures of Hannah and David. "Right after they died. My mom sent me a letter at the Mackinac Jail."

Milton sneered down at Rudy. "A convict, eh! Doesn't surprise

won't share a room with that swine."

"He's staying!" the nurse asserted.

"Than take my pictures down. Now!"

"Milton..., please. That's ridiculous!" the nurse pleaded. "You'll miss them."

"All of them! Down!"

The nurse snatched the fifteen picture frames and heaped them on a high shelf in Milton's closet.

Milton stumbled to his chair and collapsed in it. With his back to Rudy and the nurse he glared at the nails protruding



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looked at framed photographs of Hannah, David and Milton on the wall. Their wedding picture. David feeding chickens on the farm. Hannah sitting on the verandah swing. David splashing at Lawton's beach. And many more. On the other side of the room, a nurse unpacked a suitcase's contents into dresser drawers.

Milton shuffled to the nurse. "Who's that visiting me?" he demanded.

The nurse smiled. "He's not a visitor. He's your new roommate. Remember, we told you to expect someone soon?"

The diminutive man turned

me a bit!"

"Hannah was the most beautiful woman I ever knew."

"Don't speak her name!" Milton threatened.

"Why not?" Rudy asked, startled.

"Because you spoiled everything you touched!"

"That's in the past," Rudy said.

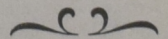
"For you! But not for me!" Milton grabbed the nurse's arm.

"Get him out of here!"

"No! It's his room too!" The nurse yanked her arm free and continued to unpack Rudy's clothes.

"Then I'm moving out! I

from the wall. He remained there during supper, refusing to eat, and didn't budge until bedtime.



Late the next morning Bertha shuffled anxiously into Milton's room. Noticing the stark wall, she fretted. Where was Milton's shrine to Hannah and David? She saw Milton snoozing in his reclining chair, the monotone TV casting a flickering light over his churlish features. On the other side of the room, Rudy lay on his bed reading a magazine.

Bertha walked to Rudy's bed and whispered, "Rudy!"

"Bertha? Bertha!" Rudy said, astonished. "Do you live here too?"

"Room 203." Bertha grinned. "I knew you were coming. I overheard the nurses talking." Suddenly she frowned. "But I never expected you in the same room as Milton."

"Sit down," Rudy said, pointing to a chair.

Bertha pointed at the nude wall. "I came over as soon as I found out at the front desk that you were roommates. There's going to be trouble," she warned.

Rudy gestured at Milton.

"Don't worry," Bertha said. "He's drifted off. He won't hear a thing."

Rudy sighed, stroking a wooden cross he wore on a chain around his neck. "Milton didn't want me looking at Hannah's picture. Most of the morning he was wandering the halls. I guess. Got himself all tired out trying to stay away from me."

"Bricks of bitterness. That's what his memory is built with," Bertha lamented.

"See those dolls?" Rudy said, pointing at two wooden dolls on Milton's dresser, a man and a woman, five inches tall. "I

couldn't believe it when I saw them there. I gave them to Hannah the spring we were engaged, just before I left for good. I loved her, but I was young and stupid. I wanted my freedom more than I wanted her. So I never came back. When I gave the dolls to Hannah, she said, 'That's us, Rudy. You and me. Forever.'"

"She loved you," Bertha agreed, "and often told me how much she missed you even after she married Milton." Bertha sighed anxiously. "You have to move out of this room! Milton will make your life miserable."

"He's in shock! He just has to get used to me."

"No," Bertha cautioned. "He's

evil when things don't go his way. Believe me! I know him!"

"It's all in the past."

"Not for Milton!" Bertha warned. "You've got to move out of here!"

"Don't worry!" Rudy said confidently. "He'll change."

Resting on his bed in the Saturday night darkness, Milton struggled to remember the details of the photographs he hadn't seen for six days. Was Hannah carrying a rose bouquet in the wedding picture? Was David wearing a sunhat at the

another room. Just like Bertha insisted. I might never get another chance. Milton wiped sweat from his throbbing forehead.

Through the night he tossed incessantly, chased through dream-mazes of inescapable confusion.

Sunday morning dawned brightly. In the tenuous space between sleeping and waking, when insights, good and evil, are sometimes revealed, Milton realized how he would accomplish his goal. Aggrandizing his youthful strength, he remembered the swing of the axe against the trees he had felled,

"Hi, Milton!" Bertha greeted. "Daniel, the leader of the praise team...."

"I know who he is!" Milton bellowed over his shoulder.

"Don't shout," Bertha scolded. "Daniel asked for you — for the man who wanted to sing 'God is a Thief'? I told him you were up in your room sulking."

"Did you tell him to go to hell?" Milton boomed.

"Oh, Milton," Bertha chided. "I don't think that's where he's headed."

"What song is that?" Rudy asked. "I've never heard 'God is a Thief.'"

Bertha shot Rudy a warning glance. "Let's sit in the lounge till supper," she whispered.

Loitering daylight finally turned to darkness. Milton waited till he heard Rudy snoring. He struggled out of bed, grasping his pillow and cane, and tottering to Rudy's bed, glancing warily about him. What was that noise? Was someone coming? A nurse passed in the hall. A phone rang in the nurses'

saw the wooden cross. Rising. Falling. Rising. Infuriated, he cursed the cross.

"Huh!" Rudy gasped, awakened. "What? Milton? What did you say?"

His cane crashing to the floor, Milton pushed the pillow against Rudy's horrified face.

"I hate ... hate you!" Milton sobbed.

Rudy tore the pillow away, and heaved forward, shoving Milton to the floor. He yanked the bell chord attached to his sheet and fell backwards, gasping.

A nurse ran into the room. "Rudy! What's wrong?"

Rudy pointed to Milton crumpled on the floor. "Sleepwalking," he groaned.

Milton sagged against the nurse as she helped him to his bed.

"Where's your pillow, Milton?" she asked.

"Here," Rudy said, tremulously, pointing to the floor. The nurse retrieved the pillow. "I'll get a fresh pillowcase from your closet," she offered. She changed the pillowcase, fluffed up the pillow and placed it beneath Milton's head. He buried his face in it.

"Rest now," the nurse said. "I'll call Dr. Harris to check you."

"Nurse," Rudy whispered. "Give this to Milton." He handed his wooden cross to her. She set it on Milton's pillow and left the room.

The pillow pressed accusingly against Milton's wet face. Murderer! he cried inwardly. Murderer! As he thrust the pillow aside, he touched the wooden cross. Startled, he held Rudy's grace-full gift, tentatively at first, then firmly. Covering his face with his hands, he sobbed, "Steal me, God! Steal even me!"

In the dawning light, Milton rang for the nurse.

"You're awake early," she said. "What do you need?" Milton smiled sheepishly. "The pictures in the closet. Could you hang them up again for me?"

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beach? Was Hannah wearing her favorite daisy-printed dress on the verandah? Panic seized Milton. He didn't remember!

He caressed the smooth wooden dolls. He'd hidden them in his dresser drawer the day he'd overheard Rudy and Bertha talking, only taking them out in the darkness. Rudy didn't give them to Hannah, he seethed. The dolls are Hannah and me, like she said they were.

Suddenly he thought, it would be so easy! No one would ever guess. Everyone would say, isn't it wonderful? Rudy didn't have to stay long at the Last Stop. Milton's heart thumped. I'll have to do it soon. Tomorrow! On Monday he's moving to

the rocks he had moved from farm fields, the swaying lumber he carried on his powerful shoulders for the barn he built. Jarred awake by the realization, he desperately hugged his pillow and blinked at the bleak, nail-scarred wall.

Sunday limped from morning till night as Milton waited. At five o'clock Rudy and Bertha returned to the room.

station. Milton waited. Silence. He inched forward till he stood quaking beside Rudy, the bedside lamp shining on the sleeping man's serene face.

Milton watched the rise and fall of Rudy's chest. Startled, he

Feature

Understanding our emotional worldview

Family gatherings can be the best or worst of times

Arlene Van Hove

The four-year-old twins were rolling rambunctiously on the floor but their mother, Sarah, frowned warily as she tugged at her sons to get them ready for bed. She cautiously glanced at her husband, Ben, who was still sitting at the kitchen table talking animatedly with his two older brothers and their wives. The atmosphere during dinner had been cordial.

Just as this thought crossed her mind she saw Ben jump up and shout angrily at his brothers, his chair clattering to the floor. Alarmed, Sarah watched her husband stalk towards the back door. She couldn't miss Ben's brothers' stern and disapproving faces.

Ben disappeared through the door and slammed it shut with such force that the windows shook. Despairingly, Sarah scooted the twins up the stairs, then returned to clean up the dinner dishes as her in-laws shuffled out the front door. She knew Ben would not be back before midnight, and tomorrow the incident wouldn't be up for discussion.

Family gatherings can be the best of times or the worst of times. The best if we interact in a healthy way; the worst if we're burdened with "unfinished" family business. In the latter families, well-intentioned interactions are often short-circuited by a host of emotional triggers, such as in the above scenario.

Dr. Ron Richardson in *Family Ties That Bind* cautions that while most of us eventually leave our families-of-origin physically, we rarely leave them emotionally.

We can try to put a continent or an ocean between our early family environment and our present life, but we'll still be affected (often uncsciously) by our family-of-origin's emotional patterns. From the day we're born we begin to develop an emotional worldview through

which we filter all that happens to us. Insight into that worldview can help us reflect better about how we wish to function in this world.

Four patterns

Richardson says that when a situation or event causes us enough pain, anger or anxiety, we react in one of the following ways.

Some of us become *compliant*. We attempt to fit into the family as peacefully as possible, deny our own feelings and don't want to rock the boat.

Some become *rebellious*. We make a point of being and doing the opposite of what our parents or other family members want or expect, regardless of our own needs.

Some of us become *critical*. We verbally attack family members for having failed us; then we work on "improving" them.

Some of us *withdraw*. We disconnect ourselves emotionally or physically (or both) from other family members. We keep away from family gatherings or visit as little as possible. We may even attend the same church but refuse to speak to one another.

These four reactive responses to painful or anxiety-provoking situations are kept fuelled by our emotional worldview and, over time, create unrest within ourselves. Consequently, they short-circuit our ability to choose more thoughtful and mature ways to interact with others.

We then carry these patterns into our family of procreation (the family we establish), into our workplace and into our church family. (See Ron Richardson's *Creating a Healthier Church*.)

Et tu Christian?

Christians often don't like this somewhat deterministic explanation of our behavior. Many of us have strong beliefs about our freedom in Christ, so see ourselves as more readily equipped for healthy relationships.

Recent statistics tell a different story. Abuses of all kinds, and other destructive ways of functioning, are prevalent in Christian families, as in secular families. Thus, one of our challenges as Christians is to work towards understanding ourselves and our families and then to live out our freedom in Christ by

choosing more effective and mature ways of relating to one another.

Daniel Goleman, author of the popular bestseller *Emotional Intelligence*, sees the problems in our families and society as a result of "deficits" in our emotional intelligence. He stresses the importance self-awareness plays in allowing us to engage more effectively with others. Goleman's book has been on the

family stories from their perspective: stories about what life was like for them; stories about family traditions and themes around births, marriages, deaths and other important milestones.

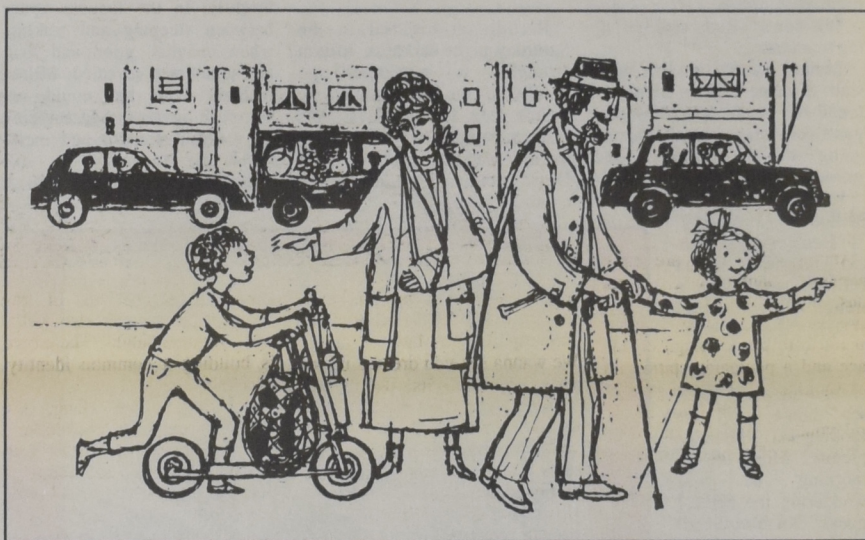
Unresolved losses

Freeman especially emphasizes needing to become familiar with stories of loss, and the anxiety such losses create. He strongly believes that the previous generation's unresolved losses become our losses and their unmanaged anxieties, our anxieties.

it on our own. Some of it happens naturally when we begin to reassess our earlier relationships and make adjustments. For those of us who are deeply troubled or come from families with severe emotional problems or a history of sexual abuse, this work should not be attempted without professional help.

Ben can learn

Now let's go back to Ben and Sarah. Will Ben be able to learn about himself through listening to family stories? And how will that help him to reconnect more effectively with his family members?



bestseller list for quite some time, though not much of it is new to therapists and life-skill educators.

Nearby answer

So how do we begin to behave differently? Or rather, how do we work towards an inner re-orientation in a way that allows us to be the new and free creatures in Christ that God intended us to be?

This is no easy task, but one way to do it is within an arm's length of a phone or computer: go back to the family you grew up in and ask for family stories over several generations.

Dr. David Freeman, professor at the University of B.C., director of Pacific Coast Family Therapy Training Centre and author of several books on multi-generational therapy, is a popular lecturer on our need for family stories.

He urges us to reconnect with grandparents, (great-grandparents, if possible) parents, uncles and aunts and listen to

The honest telling of family stories allows us to see family members across generations as real people who had their quota of life's challenges. How these members meet (or don't meet) their challenges will give us a window into the family in which we have been born. This, in turn, will help us understand our own functioning and, hence, our emotional worldview.

Becoming familiar with our three-generational family is more than just giving names, dates and occupations to the leaves and branches of our family tree. It is a deeply personal process that differs for each of us. (How to do this cannot be covered here; the previously mentioned book *Family Ties That Bind* can help.) It is important to stress that this is not about confronting family members and demanding they change; it is about challenging ourselves to find a context for our own functioning.

Some of us do this with a family therapist while others do

Listening to family stories will give Ben a panoramic view of his family through several generations. Seeing his family in this larger perspective will strengthen his own sense of belonging, and his sense of self. He'll begin to get a more balanced view of his own, as well as his family-of-origin's, strengths and vulnerabilities.

Ben will also begin to have a clearer view of the reactive role — the tendency to attack and cut-off — he (and other family members) uses when in painful or anxiety-provoking situations, and how that culminates in ineffective or destructive behavior patterns.

While Ben works to manage his life more effectively, Sarah may want to look at the role she may be playing (her tendency to be compliant) in trying to keep the lid on Ben's anger. Gaining an understanding of her own emotional worldview may help her have enough courage to hold

Continued on page 13...

Feature

Falling in hate all over again

Roxanne Rupke

"Police line, do not cross." The police have barricaded the area around the Hall of Justice. There are sniper-like posts at the top corners of all the buildings. Rows of police officers stand in lines along the street. Video cameras shoot the crowd from above and around.

The crowd is restless; the Ku Klux Klan rally is due to start in five minutes. People are armed with signs: "Ignorance is bliss if you're a bigot," "Variety makes us beautiful," "Go back to Arkansas, racist hillbillies," and "Shut up!" Before 4 p.m., the police step in and grab some of the larger signs, and the ones on poles.

Among the crowd are gang members, aging heavy-metal fans, hippies of all ages, and hard-core Satanists (one guy has an intricate black design on his face and a pentagram tattoo on his shoulder). The Klan attracts opponents who are a mix of old and young, black, hispanic and white, anarchist and conservative.

Everyone is waiting for something to happen. But there is an uneasy awareness that we who are gathered must make it hap-

pen; we are part of the show.

First, however, the Klan must show up. They're late. "C'mon! We wanna see you dressed up in your white outfits! Don't be scared!" yells one big black guy to the empty Hall of Justice stairs. Between the stairs and the crowd is a tall wire fence, an empty area flanked by police officers, and a barricade, like the ones at concerts.

"They're waiting for their

sheets to come out of the laundry!" someone else yells, and everyone laughs. The crowd is building a common identity. Mockers.

A few minutes later, the speakers up front crackle and start playing Scottish folk music. Ridiculous and happy. It confuses people. "I like this song," says an old, husky-voiced woman next to me. "Why are they playing it?"

They play the "Yellow Rose of Texas" and "The Corner Grocery Store." Everyone looks a little annoyed. When is the "show" going to start? Or will it? The banjos keep on twanging. A bearded white man on a bicycle cups his hands and yells: "The banjo comes from an East African instrument." The crowd grumbles approval.

At last, two men emerge from the building, holding a sign that reads, "The Knights of the Ku Klux Klan." An Arkansas address follows. People shout "Go home, white trash!" and someone throws a bottle. It shatters at the men's feet, and they don't move. The men are dressed neatly in black ties, white shirts and black pants. Their stance is military.

Others follow, amidst a growling, angry roar. Two carry Christian flags, and two others carry the Star-Spangled Banner, which invokes great wrath. Someone starts to chant: "Put it back! Put it back!"

Suddenly, one of the KKK, a man near the back with no flag

to shield him, begins to speak. The speakers blast out his voice, but it can hardly be heard over the sudden chaos. No one wants to listen.

Hating the haters

So begins a festival of hate. A time for all to swear, curse, growl like pitbulls, scream like mad people, hate the haters. It is as if we are saying, "We can hate you more than you hate us! Just watch us. We'll show you hatred. See the signs of our enmity: our raucous words, our spit, our piss. These catapulted bottles, cans and eggs — our garbage we offer at your feet. We hold up to you our menacing middle fingers. See, there, we hate you!"

Meanwhile, the Klan man says, "...We're honored to be hated by the people here today!"

Hatred is not an honor. It is a mean, low, vile affair. The cameras love hatred because they know our souls shake at the sight, and our eyes crave to know, to devour more evil. The men in front stand unflinching and the voice goes on, loud, calm and steady, though almost drowned out by the furious protestors. Still, some of the words, or their meanings, come through: "We Klansmen are superior to you. We hold the flag of America and the flag of God. Our white brothers and sisters may turn from this hatred. Join us in our crusade for the cleansing of America from hatred like this. Many of you protestors are

white. But we know that most of you white protestors are homosexuals. And we find comfort in knowing that soon you'll be in hospitals, dying from AIDS."

They stand for a purer America, "cleansed from unrighteousness." They stand, clean white sepulchers, inviting attack so as to humiliate the enemy. A man screams, "I'm not your f... brother, man!" (He means, I don't want a brother with a heart of steel and red, killing eyes, who runs a large corporation and uses his power to make sure I don't get welfare. So I'll stand here, shake my fist, maybe nail him with a beer can. That'll show him.)

A different sign

The police's faces are as blank as the ones in front. They are armed with tear gas, handguns and billy clubs. Someone in the crowd turns to them in frustration and starts a chant, "Cops and the Klan go hand in hand! Cops and the Klan...." The cops put on their helmets.

"The police are not here to take sides..." says the voice. Oh, it is the voice of reason. The voice of tranquillity. The voice of the overseer on the cotton plantation, with the hands of the lynch mob and the soul of the midnight ghost-riders. "You're the past, man!" someone screams. Past! Past! Past! And guess what? We're the future. We will be peace, man, peace and love, all of us brothers and sisters. Except you. So give up the power.

Suddenly two of the most violent protestors, black men (from a gang, someone says), are seized and dragged away by the police. For a moment everyone is stunned, watching or following. Then the cry goes up again. "Cops and the Klan go hand in hand...." Yet it is, perhaps, a burden lifted to have them gone.

If I made a sign, it would read, "Love your enemies and pray for those who persecute you." Would that be self-righteous?

Roxanne Rupke is the former editor of *Chimes* at Calvin College, Grand Rapids, Mich. She hails from Woodbridge, Ont.



Our emotional worldview

...continued from p. 12

Ben responsible for his anger and actions.

Ben's brothers may or may not be more agreeable towards him regarding certain sensitive issues. However, over time he will have enough insight into his own and his family-of-origin's functioning to understand their possible disapproval and to recognize this without reacting to it. Should Ben be successful in bringing a more effective "self" to his relationship with his brothers, they may, in time, respond more effectively towards him.

Know thyself

While the above process seems straightforward in print, real life throws unexpected curves. Ben will probably struggle for some time trying to understand his emotional worldview. And trying to remain effectively

connected to his brothers when they may have no desire to do so will be a challenge on its own. But with persistent effort and the willingness to take responsibility for his own functioning, Ben will eventually come to a place of true Christian freedom.

In order for us to establish healthy relationships we need to foster greater self-awareness. Never has Socrates' injunction, "Know thyself," been more urgent. Self-awareness is a building block for establishing healthy families, churches and societies. It is not a task that comes easily to any of us. But with effort and prayer we will be able to exercise our God-given freedom, chose to interact more effectively with each other, and thereby reflect that, truly, we are new and free creatures in Christ!

Arlene Van Hove lives in Surrey, B.C., and is a therapist with the Cascade Christian Counselling Association.

Comment

'Surrendering' gracefully to aging

Dear Mary

As we slide further and further beyond career and pre-retirement, Johanna and I talk more and more about the many sides of growing older. And we observe how others have done it and do. Also the generation of our parents. And we've already come to some conclusions, all of them, of course, open to correction as we grow (even) older and wiser(?).

We are amazed, for instance, about the phenomenon of "hanging on for dear life." Old people who stay in their houses and gardens long beyond the point where they can care for them, inside and out. I know of one case in which the window blinds were often not opened until noon as the old person inside grew more and more lonely and fearful of the world on the outside. In the worst cases, parents have to be rescued in the end, often by their children, who then are faced with the arduous task of forcing a move, often into an institution of some kind which can only severely restrict space and freedom, a fate suddenly encountered.

The trauma of a move not of one's own making is severe, as we have observed already. So one conclusion we have come to is this: God, and our own ability not to fool ourselves, willing, we want to make decisions about how and where we live as we grow older before we have to make them. And learn to look forward to such institutions as Holland Homes and nursing homes. We have visited such places and compared them with the situations in which people who could be there are not. Most of the latter miss out on something that seems vital to us: fellowship, community, shared stories, touching lives.

Years ago I already said (and of course even in this I could be fooling myself): "I don't fear growing old, nor feeble and ailing. What I fear is being alone when old." And another thing. By people who haven't seen me since I retired three years ago I often get told: "...And I guess you're as busy as ever." (They know me from career time.) Of course I confirm their expectation. But not altogether in my mind. I am cutting down on what I'm doing. Partly because both body and mind are already showing ample signs of a slowdown — and why should that surprise me? Partly because I have begun to learn that the *doing* I was so terrific at all my life did hamper the development of my *being*.

Before it's too late to look into the mirrors of myself, I must free myself to *be* a bit more than I have in the past. That means more time for prayer, meditation, staring beyond the blue, thinking before I talk, and deciding not to write something just because I used to before; more watching others rather than having them watch me.

None of that is easy for me. I shall have to organize my efforts in that direction, and harness my energy and time. I see others pursuing just as much at advanced age as they ever had, doing the kind of doing they have been good at all their lives. Some can. Most of the ones I've seen can't.

I see them doing while being watched by others. The others don't attend to what they do that much. Rather, they watch them with anxiety for possible failure and collapse, with pity for the external effort which is clearly driven by the inner demons of personal musts.

I have seen some badly driven old people in my life. I don't want to be one of those. May God help me bow out when it's time. (Once more, this clearly is a male letter. I don't deny that women may be driven, too, and I know of some. But it seems harder for men in our culture to step back, let go, let be; to *be*.)

Then again — and don't I know that also "being in one's 60s is not yet being old. There's plenty of gas left in this "classic car." There are also real needs, and a community which places them before me. So in good faith I can never not respond when the rubber of my gifts hits the road of someone else's needs, even now.

In other words, this letter doesn't solve anything; it only lays the problem of my generation before it. Then I think of what one of Johanna's Dutch uncles once said a number of years ago. He had a heart attack and had to slow down. "Surrender....," he said. "My life is now in the surrender stage."

The Dutch word he used had echoes of the Second World War when the German occupiers asked citizens to "surrender" their radios, pots, pans, bikes, all for the German war effort. But it also had religious connotations, those of a willingly returning to God the gifts he gave for a time.

I guess a lot of my life from now on will circle around "surrender," until the day I shall surrender my last breath on earth.

Love,
Adrian

Mary VanderVennen is a retired therapist who normally lives in Toronto. Adrian Peetoom worked for Scholastic Tab [Educational] Publications, usually lives in Waterloo, Ont., but is about to embark on a world tour.

Two
—over—
60

Dear Adrian,

I guess we're really developing some synchronicity in these monthly exchanges! Several times when it was my turn to begin I thought about writing about aging and how I see it in others and experience it myself, and now you've done it so eloquently and so personally.

Yes, yes, yes! I couldn't agree more with what you say. I think one of the saddest things in our society is the denial of aging. Bob and I are on some mailing lists for retirement literature, and according to those people an active retirement means playing golf, pursuing hobbies and living off one's investments — and I don't mean just financial investments. Communal or political activity consists of lobbying the government about old age pensions. Some retirement cities are really centres of "ageism" in that you have to be over 50 or 55 to live there — a thinly disguised method of avoiding paying for schools. I find that pathetic, if not immoral. What gives us the right to cut ourselves off from the rising generation at age 55?

Then there's the doom-and-gloom Oil of Olay mentality. Get those wrinkles before they start! Don't get fat! Get a hobby! Stay active! If you have to retire, get busy! Otherwise (horrors!) you'll *GET OLD!*

We need to develop communally a much better sense of aging as a privileged time both of letting go and of growing. Letting go in the sense that there are many things we don't need to worry about any more. There is nothing we have to prove to anyone. And yet I find it for the most part a time of growth. Time to read what I want to read. Time to meditate, to reflect, to observe, time to discover or develop parts of myself that I let go in the busyness of work and family, to be active in things I enjoy, to serve in ways that I can.

You suggest that *doing* is more a male thing and that women seem to be better at *being*. There may be some truth to that, but don't let us women off the hook completely. We women can stay absorbed in children and grandchildren beyond the point that is good for us.

I hope, too, that I will have the grace to know when it is time to go offstage, so to speak. I know that retirement homes are great blessings. But I have trouble personally seeing myself at Holland Christian Homes, given that as we age we tend to live more in memories. After all, I didn't come from Holland.

Adrian, when we get to Brampton, will you talk English to me?

Aging mostly with enthusiasm,
Mary

Advice/Classifieds

Computer usurping grandson's time, interest in reading

Dear P & M:

Here's a question from a concerned grandmother. My grandson plays Nintendo and who-knows-what-else on the computer. It keeps him busy for hours and hours. I worry about his reading. He is 10 and never reads for pleasure.

Recently my daughter has asked me to buy them a new and better computer, especially for my grandson's benefit. According to her, you can no longer live without it, etc.

I am not planning to buy this computer, but I want to know your opinion. Do you think it's necessary for a 10-year-old to have all the updated computer material? Sometimes I think I'm out of touch with modern reality.

Dear Love For Reading:

Computers can be terrible time wasters. From the sounds of your letter, your grandson spends most of his time playing computer games. This will develop his eye-to-hand co-ordination as well as his ability to solve problems quickly. But unless he has some good software programs that challenge him mentally, his time at the computer may amount to nothing more than hours at a video arcade.

Nevertheless, those of us who own computers know that they can also be a tremendous asset. For school related projects, your grandson would certainly benefit from an updated model. It is simply a fact that today's college and high school students need to be computer literate. And the best time to learn is when they are young.

Now about your daughter's solicitation. Our entire advisory panel thought it was an outrageous request. New computers and all the add-ons can cost \$3000 or more. It's one thing for her to decide that it's worth it; it's another thing to ask you to foot the bill! The case your daughter made for an upgraded model with CD-ROM may be valid. But she should pay for it.

You have the right to give your grandson whatever you feel is most beneficial. Since you feel so strongly about his need to develop his reading skills, we suggest that you spend some time and money on books and magazines that will inspire him to read. Here is a list of recommended reading material for pre-teens:

Our public library suggests:

James and the Giant Peach and *Mathilda* by Roald Dahl; the *Wishbone Series* and science fiction novels based on *Star Wars* and *Star Trek*; the *Dunc and Amos* books by Gary Paulsen; mysteries written by E.W. Hildick and by Willow Roberts.

The Hardy Boys and Nancy Drew books are

Peter and Marja



are
IN

still popular, too.

The Christian bookstore recommends:

the *Trailblazer* series; the children's novels of Frank Peretti; the sports adventures written by Alberta's Sigmund Brouwer.

Magazine subscriptions are also a good way to go. Unlike a book which many kids will read only once and put away, a new issue addressed to the child is always exciting, and back issues have a way of being re-read or used for projects.

May we suggest that you give your grandson a birthday subscription to *National Geographic World* and/or *Owl* (nature magazines aimed at youth), and a Christmas subscription to *Focus on the Family's Clubhouse* magazine (puzzles, activities and faith building stories for ages 8-12). When he turns 13 give him a subscription to *Breakaway* (Focus On the Family: advice, humor, spiritual guidance and articles on sports, music and relationships).

Getting back to the computer, you should know that there are some excellent reading programs available. Any good computer store carries a series called *Living Books*. You could tell your daughter that you won't pay for a new computer but you are willing to buy some software that gets your grandchild to read. **Before purchasing anything**, check to see that the computer is able to support the programs you intend to buy.

Perhaps you're thinking that all of this represents a lot of money! Consider this. Even if you end up spending a couple of hundred bucks over the next three years, you still won't come near to spending the thousands your daughter requested. And the money you do spend will go towards developing your grandson's interest in reading, which is what you really want to see happen.

By the way, you may not be computer literate but this does not mean that your concern is old fashioned. Calvin College media professor Quentin Schultze has written a book called *Winning Our Kids Back From the Media*. And many educators are stressing the importance of "reading, writing and arithmetic" again. Remember, however, that some kids seem absolutely not interested in reading while others are just drawn to books. This doesn't excuse parents and teachers from exposing kids to the wonderful world of words and ideas. But you should be braced for the fact that not everyone will share your love for reading.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Classified Rates

(Revised February 1, 1995)

Births \$25.00
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Note: All rates shown above are GST inclusive

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- Christian Courier* reserves the right to print classifieds using our usual format.
- A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.
- Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
- Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Miscellaneous

GOING TO HOLLAND FOR VACATION?

Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN. Year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-3007

e-mail: hamel@direct.com

Birthdays



BERGSMA:

With joy and thankfulness to God, the sustainer of life, we announce that

ANTJE (ANNA) BERGSMA

will celebrate her 90th birthday, D.V., on Aug. 7, 1997.



Congratulations Mom and Beppe!

We cherish your presence in our lives and we wish you God's continued blessings.

With much love from your children, grandchildren and great-grandchildren.

Home address: 178 Niagara Street, St. Catharines, ON L2R 4L9

Anniversaries

Genderen Alliston
the Neth. Ont.
1947 July 31 1997
"Jesus also was invited to the marriage, with his disciples" (John 2:2). With praise and thanksgiving to the Lord, the family of

JOHN and MARIE COLYN (nee SCHREUDERS)

are delighted to celebrate their 50th wedding anniversary. We wish them every happiness and pray that the Lord will continue to bless them in the years to come. With all our love, Hans & Sandy Colyn — Toronto Nathan, Mackenzie Nick & Betty Nyenhuis — Everett Scott, Julie, Jeremy Walter & Wendy Colyn — Cookstown Amy, Matthew


You are invited to celebrate with us at an open house at the Alliston Chr. Ref. Church, Saturday, Aug. 2, 1997, from 8 - 9:30 p.m. Best wishes only please.

Home address: 24 Doner Street, Alliston, ON L9R 1M6

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<p>Beilen Kincardine the Neth. Ont. 1947 October 21 1997 "The Lord is good, His love endures forever, His faithfulness continues through all generations" (Ps. 100:5). It is with praise and thanksgiving to our faithful God that we are able to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents, ALBERT and ANNIE MOES (nee SCHIPPER)</p> <p>We wish them the Lord's blessing on this day, and many more years of health and happiness. With love and congratulations from your children, grandchildren and great-grand- children:</p> <p>Henry & Ali Moes — South Dakota, USA Jerry & Jane Van Amhem — Delaware, Ont. John & Chris Moes — Kincardine, Ont. Barth & Rhoda Wassing — Ingersoll, Ont. Ron & Kathy Moes — North Delta, B.C. Rick & Chris Moes — Surrey, B.C. 17 grandchildren and three great- grandchildren. Relatives and friends are warmly in- vited to an open house on Saturday, Aug. 9, 1997, from 2-4 p.m., at the Kincardine Chr. Ref. Church, 468 Queen Street, Kincardine, Ont. Best wishes only. Home address: R.R. #2, Kincardine, ON N2Z 2X4 Phone: (519) 395-2715</p>	<p>"Teach me thy way, O Lord, and lead me in a plain path" (Ps. 27:11). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). On July 18, 1997, we will celebrate the 25th wedding anniversary of our parents WILLEM and SIENY YTSMA (nee MANS)</p> <p>May the Lord continue to surround you with his love from day to day and may your faith in God grow richer as you travel life's pathway. Rejoicing with you and praising God for his abiding grace. With love: Stephen & Jo-Anne and family Michael & Veronica Open house on July 18, 1997, at the gym of the Christian school, Robinson Rd., Dunnville, Ont. Best wishes only. Home address: R.R. 8, Dunnville, ON N1A 2W7</p>	 <p><i>Congratulations to Gerald and Margaret VanderKooi on the oc- casion of their 40th wedding anniversary!</i></p>	<p>1957 July 27 1997 Orangeville, Ont. On July 26, 1997, we will celebrate the 40th wedding anniversary of our parents GERALD and MARGARET VANDERKOOI (nee LISE)</p> <p>Thank you for the rich heritage you gave us. Our formative years were blessed years in which we felt ac- cepted into your stories. We have felt affirmed throughout our childhood years. Thank you for join- ing us in understanding that the story hasn't yet been told in full (neither the past nor the future). Thank you for assuring us that you will remain with us, as together we take our places in a story that is bigger than us. Thank you for giving us context to understand this (you have been Christian parents with in- tegrity). We look forward to continu- ing our journey together, as equals and as friends. With love, from your children and grandchildren: Aileen & Rick Mast — Norval, Ont. Meghan, Hannah, Heidi, Tanice Teresa & Gilbert Comtois — Geor- getown, Ont. Emélie, Luc Yvonne & Douglas VanderKooi-Har- die — Nanaimo, B.C. Greg VanderKooi — on a sailboat, Vancouver, B.C.</p> <p>An open house will be held, D.V., on Saturday, July 26, 1997, from 2-5 p.m., at the VanderKooi's residence. Home address: 80 Glenda Jane Dr., Campbellville, ON L0P 1B0</p>	
	<p>Obituaries</p> <p>"For me to live is Christ, and to die is gain" (Phil. 1:21). On Thursday, July 3, 1997, our mother, NELLIE GUETTER-CUPIDO was taken up into glory, to be with her Lord. She was 98 years old. She continually testified of her faith and trust in Jesus. She was an example of courage, common sense, love and fun to her family and to all who were close to her. Our father John Guetter passed away in 1993, and our youngest brother Daniel in 1944. She was the dear mother of: Chris & Sue Guetter — Clinton, Ont. Peter & Joanne Guetter — Fenwick, Ont. Rita Lazet & (Peter, deceased 1980) — Brampton, Ont. Jean & John de Jong — Kitchener, Ont. Harry & Jopie Guetter — Flagstaff, AZ Theresa Bakker & (Fred, deceased 1990) — London, Ont. She was the Oma of 37 grandchildren and many, many great-grandchildren. The funeral was held at the Clinton Chr. Ref. Church on Saturday, July 5, 1997, Rev. P. Kranenburg of- ficiated. Special thanks to the staff, volun- teers and pastors of Holland Chr. Homes, Faith Manor in particular, Brampton, Ont.</p>	<p>Obituaries</p> <p>Oldekerk Lacombe the Neth. Alta. Jan. 10, 1935 - June 29, 1997 JOHN KITS age 62, went home to be with his Lord. He will be lovingly remembered by Lucinda & Paul Walsh — London, Ont. Vern & Jean Ann Kits — Tulsa, Okla. Eleanor & Mike Borgerson — Battle Creek, Mich. Henry Kits — Red Deer, Alta. Wilma Kits — Surrey, B.C. Loved Opa of six grandchildren. Our comfort is that Jesus gained the victory in his life and that he is now with his Savior. Correspondence address: 5428- 46th Ave., Lacombe, AB T4L 1N1. Memorial contributions can be made to the Canadian Cancer Society.</p>	<p>For Rent</p> <p>For rent: Lower level apartment. Ideal for student. Welland, Ont., area. Partly furnished. Utilities in- cluded. Please call (905) 734-6899</p> <p>Cottage for rent. Available August and September. Three bedrooms, water frontage, near Bancroft, Ont. \$400 per week. Phone : (613) 474-2474 or (905) 532-4031.</p> <p>For rent: Fenwick-area, Ont. Two- bedroom country home on 1.5 acre treed lot. All appliances in- cluded. Full basement and double garage. Move-in conditions. \$800 monthly plus utilities. D. Schouten Real Estate Ltd. (905) 892-2310</p>	<p>Accommodation</p> <p>Accommodation available for non- smoker in Mississauga, Ont. Daily, weekly or long-term. Phone (905) 812-1237</p>
			<p>Accommodation Needed</p> <p>We are looking for a 3-bedroom house to rent or a private sale in the St. Catharines, Ont., or surround- ing area. Please call (905) 984-8397</p>	<p>Room & Board</p> <p>Room and board available, Aug. 1, 1997, in Burlington, Ont. Private bedroom, semi-private bath, use of laundry facilities, meals provided. Close to QEW, Hwys 403 and 5. Suits mature student (Mohawk, Mc- Master, Sheridan). Rates nego- tiable. Call Margaret Griffioen- Drenth: (905) 332-5970.</p>
<p>The Hague Edmonton 1947 July 30 1997 "Great are the doings of the Lord; His acts are full of majesty and splendor" (Ps. 111). With thankfulness and praise to God we hope to celebrate the 50th wed- ding anniversary of our parents and grandparents CORS and CORNELIA VAN VLIET (nee VREELING)</p> <p>Jack & Gerda Van Vliet — Red Deer, Alta. Laura & Ralf, Norman, Kevin, Brian John & Diana Van Vliet — Calgary, Alta. Gordon, Daniel Alice & Chris Greenway — Kelowna, B.C. Andrea, Justin Home address: #304, 10610-76 Street, N.W., Edmonton, AB T6A 3Y9</p>	<p>Interested in placing an ad? Get in touch with us for details.</p>	<p>There was no issue on July 11</p>	<p>Personal</p> <p>Attractive, 26-year-old lady, col- lege educated, professed member of the CRC, non-smoker and abstainer, enjoys music, movies and animals, seeks correspondence with male, 26-30 years, with similar interests. Reply with photo to File #2671, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>For Sale</p> <p>For sale: Pipe organ, two-manual, eight-rank, blond cabinet, currently being used in the church. For infor- mation, phone Jack Stewart (905) 436-0539, or Knox Church, Oshawa, Ont., (905) 728-8673.</p>
				

Classifieds

Bed & Breakfast	Church News	Travel	Miscellaneous
<p>B&B Fundraiser. Visit beautiful Niagara and stay with members of Jubilee CRC. Proceeds towards mortgage reduction. Toronto 60 min., The Falls and Shaw Festival, 20 min. Minutes to historic Jordan. Contact: E. Koole (905) 562-5771; e-mail: mbekoole@vaxxine.com.</p>	<p>Christian Reformed Church</p> <p>Calls extended: — First, Drayton, Ont. Candidate Colin Vander Ploeg. — Bethany, Fenwick, Ont.; Mount Brydges, Ont.; Rehoboth, Niagara Falls, Ont.; and Hope, Port Perry, Ont., Candidate Robert Loerts.</p> <p>Calls declined: — Wallaceburg, Ont., Rev. Jack Vande Hoef, Westmount, Strathroy, Ont. — First, Drayton, Ont., Candidate Colin Vander Ploeg. — Lindsay, Ont., Rev. Harry Vriend, Ebenezer, Leduc, Alta.</p> <p>New addresses: — Rev. Edward Den Haan, 56 Walman Drive, Guelph, ON N1G 4G8. Phone (519) 824-4524. — Rev. Wm. L. VanderBeek, #203, 20239 Michaud Cr., Langley, BC V3A 8L1. Phone (604) 533-5108.</p> <p>Meetings of classes: — Classis British Columbia, N.W., has changed venue for its Sept. 16 and 17 meetings from Smithers to First CRC, New Westminster, B.C., Rev. Peter Brouwer, Stated Clerk. — Classis British Columbia, S.E., will meet Sept. 19 and 20, 1997, in the CRC of Vernon, B.C. All materials and reports for the agenda must be in the hands of the stated clerk on or before Aug. 1, 1997. Rev. G.J. Veeneman, Stated Clerk.</p>	<p>DCA Travel  Holland Travel Professionals</p> <p>Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business & Vacation Travel</p>	<p>Meyer, Wassenaar & Banach <i>Barristers & Solicitors</i> Royal Bank Bldg., 5001 Yonge St., #301, North York, ON M2N 6P6 Telephone (416) 223-9191</p> <p><i>Willem J.B. Meyer, Q.C.</i> <i>Sy L. Wassenaar, Q.C.</i> <i>Martin Banach, LL.B.</i></p>
<p>Teachers</p> <p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a maternity leave for a 60% Kindergarten position beginning in November 1997. CCS is a well-established school in a rural setting that offers a challenging curriculum, a library, special education, a gymnasium, and extra-curricular activities. If you would like to apply for the maternity leave position, please forward your resume as soon as possible to:</p> <p>Mrs. Jerry Ottens, Principal Calvin Chr. School Box 141 Drayton, ON N0G 1P0 Phone: (519) 638-2935</p>		<p>Job Opportunities</p> <p>Wanted: GRAPHIC DESIGNER Junior contract position with 3-year community college diploma and MacIntosh literacy required. AMSTIER COMMUNICATIONS Fax resume to: 905-821-1158</p>	<p>Country Boutique "by Kiers"</p> <p>* Taking orders for bridesmaid dresses. * We carry Mother-of-the-Bride dresses and will sell yours on consignment (provided they are in mint condition, are in style and have been dry-cleaned) * We also have a nice line of Sunday dresses (size range 8 to 24).</p> <p><i>Serving you in a home atmosphere.</i> 4076 Canboro Rd., R.R. #3, Wellandport, ON L0R 2J0; (905) 386-6139</p>
<p>NEWMARKET, Ont.: Holland Marsh Distr. Chr. School is accepting applications for a teacher to teach Grade 7 for 10% of the time. Christian perspective integrated with lifestyle is essential. Please apply to:</p> <p>Holland Marsh Distr. Chr. School Henry Lise, Principal Fax: (905) 775-2395 e-mail: hmdcs@interhop.net snail mail: 18955 Dufferin Street, R.R. #2 Newmarket, ON L3Y 4V9</p>	<p>Obituaries</p> <p>Lemmer the Neth. Oshawa Ont. Aug. 9, 1943 - July 7, 1997 The Lord took to His eternal glory our dear friend</p> <p>FOLKERT (FRED) KOOPMANS "Our help comes from the Lord, the maker of heaven and earth" (Ps. 121). Will be remembered by: Marten & Wilma Van Harmelen — Oshawa Harmen & Trixie Haringa — Whitby A memorial service was held on Monday, July 14, 1997, at 11 a.m., at Zion Chr. Ref. Church with Rev. Dick Habermehl officiating. Interment of Fred's cremated remains in the family plot in the Netherlands. Correspondence address: Trixie Haringa, 8 Nearctic Court, Whitby, ON L1N 6P7</p>	<p>Obituaries</p> <p>On July 8, 1997, the Lord in His infinite wisdom called home, and promoted to glory our dear friend, HENRY VENEMA</p> <p>Wijke Barrens Dick & Lucy de Boer John & Edith Kamminga Henk & Akke Kroes Gerrit Kroezen John & Thea Krul Jake Kuiken Ann Looyenga John & Ali Looyenga Anne Riemer Harry & Joyce Rinsma Rick & Hilda Timmerman Dick & Agnes Wyga <i>Those who hope in the Lord will renew their strength They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint.</i> Acton, Ont.</p>	<p>Renew your CC subscription now!</p> <p>We love early birds! </p> <p>Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. This means that in order to get a subscription renewed we have to pay close to \$1.00 in postage alone!</p> <p>The computer label on your <i>Christian Courier</i> copy shows the month in which your subscription is due. If your label shows that your subscription is due two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!</p> <p>Be an early bird! We appreciate your co-operation. Please use the coupon below when sending us your renewal fee.</p>
<p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>		<p>Send your questions to Peter and Marja. Confidentiality is assured.</p>	<p>COUPON</p> <p>Please renew my C.C. subscription for the period indicated: <input type="checkbox"/> one-year renewal. Enclosed is \$43.50/(\$35.00 U.S.) <input type="checkbox"/> two-year renewal. Enclosed is \$82.00 (\$66.00 U.S.) <input type="checkbox"/> three-year renewal. Enclosed is \$123.00 (\$99.00 U.S.)</p> <p>Name _____ Address _____ City/Town _____ Code _____</p> <p>P.S. If possible, glue your label in this space, or enclose it. Send to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1</p>
<p>Please take advantage of our monthly Business Directory. For the low cost of \$25 you can advertise your business.</p>	<p> RECOGNIZE THE SIGNS OF STROKE WHEN YOU SEE THEM. For more information, contact your local Heart and Stroke Foundation office. NC</p>	<p>Bed & Breakfast Beautiful Niagara Falls. A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga • (905) 358-3534</p>	

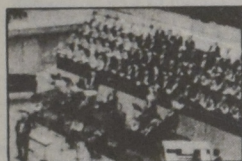
Classifieds

Events	Job Opportunities	Job Opportunities	Miscellaneous	Miscellaneous
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Christian Festival Concert

By the choirs and Brass of the Ontario Christian Music Assembly
Roy Thomson Hall,
Toronto

On Friday, Nov. 7, 1997
at 8:00 p.m.



Guest Artists:
Maja Roodveldt, Soprano;
Dirk Out & Andre Knevel,
Organ & Piano.

Under the Direction of
Leendert Kooij

Tickets:
Main floor & Mezzanine \$24.00
Balcony (middle) \$20.00
Balcony (sides) \$14.00

Order from:
Ontario Christian Music Assembly
90 Topcliff Ave.
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Tel.: (416) 636-9779

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John Langendoen
Willowbrook Nurseries Inc., 1000 Balfour St.
Fenwick, ON L0S 1C0

Calvin Seminary Openings

The Calvin Theological Seminary board of trustees recently declared two faculty openings: **New Testament** and **Pastoral Care and Counselling**.

A position description and a list of qualifications are available from the seminary president, to whom all correspondence should be directed, at:
3233 Burton Street, S.E., Grand Rapids, MI 49546,
Fax: 616-957-8621. Inquiries will be received until
Sept. 30, 1997.

Positions Available

We are a growing Hi-Tech Company with national and global expansion plan, now seeking individuals for the following positions.

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Attention: Tony Singarajah
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Bethesda Christian Homes

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(NC)—What better place to practice water conservation than the cottage? By following these five easy tips there will be more—and cleaner—water for everyone.

1. Avoid leaving the tap running unnecessarily, especially while brushing teeth or washing the dishes.
2. Keep a covered container of water in the fridge for drinking water (so you don't have to run the tap waiting for the water to chill).
3. Put a little food colouring in your toilet tank and see if, without flushing, the colour begins to appear in the bowl—if so, you have a leak which should be fixed.*
4. Put a brick or a small plastic container filled with water in the tank of your toilet (your toilet will require less water to flush each time).*
5. Install water-conserving shower and faucet heads (available at most hardware stores).*

*You might want an adult to help with these.

For a free copy of "Stepping Lightly on the Earth, Recipes for Responsibility," please write:

Greenpeace Information Office,
185 Spadina Avenue, Suite 604, Toronto, Ontario M5T 2C6.

NC

JULY 18, 1997

Classifieds

Miscellaneous

Miscellaneous

Miscellaneous

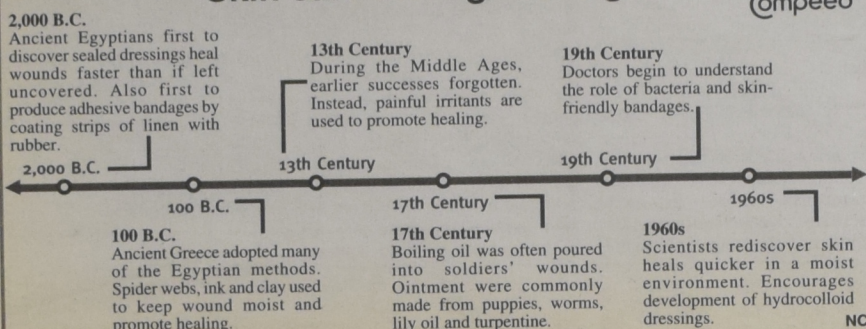
Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- July 26 "Waterman" 50th anniversary reunion, 10 a.m., Pinehurst Lake Conservation area, White Oaks West Picnic Area, Hwy. 24A, north of Paris, Ont. Info.: Alida (519) 537-7365 or Jackie (519) 537-3469 (#)
- To Aug. 1 Summer school at Wycliffe College and the ICS, Toronto, Ont. For brochure and registration details contact Chris Barrigar at (416) 979-2870, fax (416) 979-5668 or e-mail: c.barrigar@utoronto.ca. (#)
- Aug. 17 Dutch worship service led by Rev. P. Van Egmond, 3 p.m., CRC, Ancaster, Ont.

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Miscellaneous

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News

Court says lack of religion in public schools no loss of freedom

Bert Witvoet

TORONTO — The Ontario Court of Appeal has turned down an appeal by a multi-faith group seeking religious instruction in public schools.

In what Gerald Vandezande, government relations co-ordinator of the Ontario Multi-faith Coalition for Equity in Education (OMCEE), called an unusually short decision (four pages), the court found that "no freedoms have been violated. The problem for these parents, and for many others, is that the province has decided not to fund religious schools."

Vandezande disagrees, saying that it's a case of religious freedom which has been violated. He says that OMCEE, which represents Sikh, Hindu, Muslim and Christian parents, will appeal the decision to the Supreme Court of Canada.

The positions taken by the

OMCEE appellants were that the survival of their cultures and religions are in jeopardy when religion is not taught in the public schools, that many parents who wish to have religion taught to their children cannot afford to send their children to private schools which teach religion, that children who are forced to attend secular schools where religion is not taught will be harmed in their spiritual and moral development and that there is no discriminatory admission policy in alternative schools.

The court says that "while we sympathize with the concerns of the appellants about the positive and negative influences of the educational experience on their children, their plight is no different from that of the majority of Canadians who cannot afford, or do not wish, to send their

children to privately funded religious schools."

In the meantime the province is funding an aboriginal school

in the Toronto area that teaches native spirituality, says Vandezande, and he refers to Alberta which has allowed Christian

and Jewish schools to function with the public system.

U.S. Supreme Court lets remedial teachers enter private schools

WASHINGTON, D.C. (EP) — The Supreme Court reversed a 12-year-old decision late last month with a ruling that will permit public school teachers to provide remedial education for private school students in private school classrooms, rather than requiring the students to go to a "neutral site."

The Supreme Court reversed its 1985 decision in *Agostini v. Felton*, and decided that letting publicly funded teachers enter "religious" schools to teach "secular" subjects to low-income, at-risk students does not

violate the constitution's First Amendment ban on the establishment of religion.

The 5-4 decision ends 12 years in which parochial school students taking advantage of the federal "Title I" remedial education program had to go to government-run schools or neutral sites, such as trailers parked just off of parochial school property. That policy reflected an extremely strict view of separation of church and state that has been falling out of favor at the High Court.

"Interaction between church

and state is inevitable, and we have always tolerated some level of involvement between the two," Justice Sandra Day O'Connor wrote for the 5-4 majority.

Some observers predicted that the decision could aid the growing movement favoring tuition vouchers for use at private schools. "This decision confirms that vouchers can be constitutional," insisted Mark Chopko, general counsel to the U.S. Catholic Conference.

This summer, while you're on vacation, hold a family conference.

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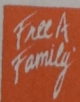
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